

44-24. 9 35

THE CHRISTIANS Two Chiefe LESSONS,

Viz. { Selfe-Deniall,
And
Selfe-Tryall.

As Also
THE PRIVILEGE OF ADOPTION
And TRIALL

in three TREATISES
following:

Viz. { MATT. 16. 24.
2 COR. 13. 5.
JOHN 1. 12, 13.

By T. H.

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1649.

LESSONS

Self-Denial
And
Self-Trial



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LONDON

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To The
HONOURABLE
and truly Religious LADY.

the Lady ANNE VVAKE,

Grace and Peace through Iesus
Christ be multiplied.

Most honoured Madam,

Having had some yeares experience of Your zeale for God, love to the Truth, and members of Christ, continuall exercising your selfe in religious duties, and carefull endeavour so to adorne your profession in forraine parts, that the name of God and his doctrine might not bee prophaned by any of your family among such as are strangers to it, and having observed how your spirit hath been stirred, when you have seene the supersti-

The Epistle. I

tious and idolatrous practises of other nations; and yet with much affability, and sweetnes of carriage, applying your selfe to those people by all offices of courtesie & charity, seeking to gaine their affections, and credit to the Gospel, having also had speciall helpes & encouragements of your Ladiships example and counsell to further my self in the wayes of Christ: I have emboldned my self to take this occasion to testifie to the world, that I have great cause to blesse God, that ever I had the happinesse to live under your rooſe. And wel knowing how welcome Books of piety and devotion are to you, as a small acknowledgement of my dutiful respect, and thankesfulnesse for many favours; I here dedicate unto your Ladiship these ensuing Treatises of a grave and godly Author.

If the Copie had beene sent to the Presse immediately from the Author,

Dedicatorie.

it would have come forth more exact
and perfect; but sure I am, if I or
some other, had not taken some paines
in the perusall and transcribing
thereof, after it came into the
Printers hands, it would have passed
the Presse more imperfectly then now
it doth.

The Printer, tendering the Au-
thours reputation, and the Readers
benefit, hath beene at some cost to have
it reviewed, and corrected; and one
that was inwardly acquainted with the
Authour hath laboured with me in
this taske, yet we durst not make so
bold as to alter his phrase, or adde any
thing of our owne, onely we amended
such errors as would have beene im-
puted to the Authour through the over-
sight of the Scribe.

The matter handled therein, is of
such importance, that I doubt not but

The Epistle

the publishing thereof will be very acceptable and usefull to such as desire to be more thoroughly instructed in the way of the Lord, and in matters of their owne salvation.

The two great and difficult lessons of Christianity concerning Self-deniall & Self-tryall, are here largely discoursed of, and such as would not willingly through Self-love, and Self-deceit, hazard the irreparable losse of their immortall soules, may learne in the first Tract, upon Mat. 16. 24. how to make their calling and election sure, upon what termes they may have interest in Christ, and benefit by him; what it will cost a man to be a Christian, and what he must resolve & set upon to doe, to suffer, what good to forgoe, and what evils to undergoe, if he will be Christs Disciple.

In the second, on 2 Cor. 13. 5. The duty

Benedictory.

of Self-examination, finding
false-deceits, rules of discovery, and
helpes to discerne betwixt true and
counterfeit grace are laid open.

And in the third on Iohn 1. 12. 13.

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tryall thereof by Regeneration, is
briefely and pitifully discussed.

I though I may perhaps be blamed
by some for meddling in another mans
labour, yet if any poore soule shall
reape benefit hereby (as I doubt not,
but through Gods blessing many will)
I shall more comfortably undergoe the
censure of such as mistake my name
herein. Such as cannot keepe pace
with the reapers in the Lords harvest,
may yet doe some good in the field by
gleaning what others scatterd. & they
that are not able to adorne the Spouse
of Christ with curious needle-works of
their owne making, or present her
with

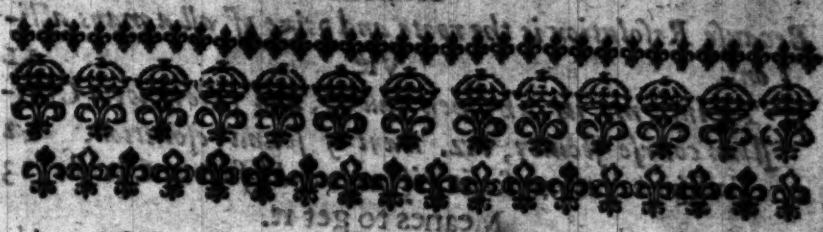
The Epistle

with rich robes, in bracelets upon their
owne cost, may yet be some way service-
able to her, in helping to dresse her, and
pin on those ornaments, that others
have beene at the paines and cost to
provide for her. In the building of
Solomons Temple, there was roome
and use for porters to carry burdens,
as well as for curious Artificers, and
Master-builders.

Thus hoping, your Ladiship will
pardon my boldnesse, in publishing this
Booke under your protection, and
countenance it with your gracious ac-
ceptance, I humbly commend it to your
Patronage and perusall, and your
Ladiship to the gracious protection of
Almighty God.

Your Ladiships humbly de-
voted in all Christian
service.

Z. S.



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On IOHN I. 12, 13.

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Reasons.

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2. End of it. To entitle us to the heavenly inheritance.

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Errata.

Page 12. *lin.* 3. for *storne*, read *sterne*, p. 20. *l.* 16. for *sell*, r. *ter*, p. 27. *l.* 1. for *will to judge*, r. *rule to guide*, p. 38. *l.* 3. for *it is*, p. 49. *l.* 8. for *gate*, r. *gate*, p. 67. *l.* 4. for *end*, r. *and*, p. 91. *l.* 25. for *one*, *saith* he, *resolved*, r. *one* *saith*, he *resolved*, p. 97. *l.* 8. for *person*, r. *prison*, p. 104. *l.* 21. for *inforced*, r. *inferred*, p. 210. *l.* 5. for *by fall* to, r. *to fall* by, p. 237. *l.* 23. for *threefold*, r. *fivefold*.

None are the children of God by Adoption but such as are
by Regeneration.

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Sir if you please let
me know to see

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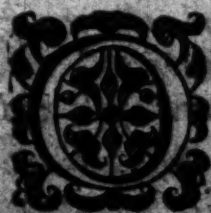


THE
CHRISTIANS
First Chiefe
LESSON,
Viz. Selfe-deniall.

MAT. 16.24.



Then said Iesus unto his Disciples, If any man
will come after me, let him deny himselfe, and
take up his Crosse, and follow me.



OUR Saviour Christ, having told his
Disciples in the 21. Verse of those
troubles that should shortly befall
himselfe and them, *viz.* That he must
suffer many things at Ierusalem of
the Elders, and chiefe Priests, and Scribes, and bee
killed,

The Christians Lesson

killed, &c. The matter now comes to this, how *Peter* carried himself upon this occasion; Hee grieves that Christ should be deprived of honour, and of an earthly Kingdome, and that he should die, and therefore hee controls Christ, *verse 22*: Where he argueth either Christs fearfulness, or rashness; either that Christ should not goe, or if hee went, that this should not be: Thus *Peter* would doe that, which would undoe the whole world. Hence Christ speakes to *Peter*, and checks him sharply; for he saw Satan in *Peter* tempting him; therefore as he reproves him, hee speakes again to the Apostles to fortifie themselves against the stumbling block *Peter* had laid, and he tels them what shall befall them, and himselfe too; for if the head be wounded, the members must needs feelee it also; if you will be Christs Disciples, you must take up your Crosse, as Christ did.

In the Text are three things considerable.

1. *The Preface.*

2. *The Dutie.*

3. *The Reason*, in 25. and 26. Verses, both verified by Christ, *verse 28*.

In the Preface there is

§1 *The Parties to whom,*

§2 *The time when,*

§1 *The Act, follow.*

§2 *The Ground, there must be a Resolution.*

§3 *The Meanes used, and they are,*

Two-fold, §1 *To deny a Mans selfe.*

§2 *To take up the Crosse.*

Now

Now to the Preface where I observe two points.

1. The Parties he speakes to, *His Disciples.*

That even the best of Gods Servants need seasonable Counsell and Advice.

Dott.

Hee said to his Disciples, *q.d.* Let not Peter deceive you, you must have Crosses, you must not dreame of Crownes; therefore expect a Crosse, for it will befall you. Hence come all those Exhortations, *Heb. 3. 13. Exhort one another daily*, there is none excepted; this must not be seldome, but daily, and not hereafter, but now, while it is called to day. But what need is there of it? lest any of you be hardned through the deceitfulnesse of sin. As who should say, there is great reason; for there are many distempers, wee are bad of our selves, and ready to be led away to sinne; therefore exhort. This is the reason of all those Caveats, *2 Pet. 3. 17. Beware lest yee be led away with the error of the wicked*: Hee exhorts also the like in other places. Beware, that implies there is a need, for the heart is open to many dangers. So *Luke 12. 4. I say unto you, my friends be not afraid, &c.* It is friendly counsell, not to the wicked, but to Gods owne; the strongest bones need sinewes, an Arme cannot lack the least bone; the greatest Pillars have need of the lesse things: So in the Church, the strongest members in the same need advice, and support; the richest man must use the Market; so none can live without the Market of the Society of Saints; and there is need of helpe to the best. Thus we see, even a Disciple, the best Saints need the helpe of others.

Heb. 3. 13.

2 Pet. 3. 17.

Luke 12. 4.

Reason.

In regard of their weaknesse.

- 1 The wisest man understands not every thing.
- 2 What wee know, we oftentimes forget.
- 3 Though we know, and forget not, yet we are unconstant to follow that we know.

4 Though wee know, and remember, and are not unconstant, yet our hearts are not so affected with the truth, as they should. Therefore, for all these causes we have need the best of us, of Counsell and advice; for what wee know not it may reveale; what we remember not, it may recall; what wee consider not, it may helpe; what we affect not, it may stirre up to, *Act. 15. 32.* *Iudas and Silas* exhorted the brethren with many words, and confirmed them, (¹) settled and grounded them better in the faith: Even, *Moses* had his hands held up. So we stand in need of savoury Counsell.

Note.

It reproveth the disposition of carnall men, that cast off Counsell, that turne the deafe eare to it, that mock at it, that thinke they have no need of it; it matters not whether they have it or not. O this is a sturdy Resolution; what sturdy hearts have men now a dayes, that beat back the meanes of grace, and stand upon their Pantables: that say, let him keepe his breath to informe them that need it: I for my part will have none, wee are too old to be taught: hast thou no need? the wisest need it, and thou needst it; because thou sayest thou needs it not.

Obi.

But what hath he to do with mee? to play the Bishop in another mans Diocesse, and to row in another mans Boat, &c.

Answer.

Every Saint hath to doe with one another, wee are

are our Brothers Keepers except we be *Cains*, and will have *Cains* wages: therefore hee hath to doe with thee, if hee love thee as he should.

But he is unfit; if a grave, wise, learned man should doe it, then it were somewhat: but what? for such a young upstart to doe it? he is unfit.

Wilt thou refuse physick, because it comes in an earthen Pot, and not in a silver Cup? or refuse a salve, because it sticks on leather, and not on velvet? so because a weake instrument, though not so grave as others, offers helpe, wilt thou therefore neglect it? Doe not cast away Counsell, because of the weaknesse of the Instrument, *1 Sam. 2. Old Elies sonnes despised Counsell*, and why? the Text saith, God had a purpose to destroy them. It is an Argument God hath a purpose to destroy a man, when hee refuseth Counsell, *Exod. 10. 28. When Moses had often spoken to Pharaoh, at last he cast him out, and bad him see his face no more, get thee gone, I will have no more of thee.* Marke how *Moses* answers: *I will see thy face no more*; hee came no more to counsell him, but God came to plague him: therefore take heed thou that sayest, away with counselling and preaching: Brethren, if that comes not, take heed lest God come with vengeance.

Is Counsell needful for the best? This then may exhort us willingly to seeke it, and submit to it, when it is offered by God. Nature reacheth lame and blind men to be willing to be led; wee are all weake, therefore let us leane one upon another; wee are all blind, let us therefore be guided. A Child can happily tell the next way to a Towne,

Ob.

Answe

Exod. 10. 28.

Yp 2.

better then a man that is a stranger, now it were a mad thing to say, it was a child that directed me, therefore I will not goe that way, *John 4.* If the people had not gone to Christ, because a woman told them of Christ, but had said tush, it was a woman that told us of it, therefore we will not goe, they had never seene Christ. Therefore frame your hearts to yeeld to advice, and blesse God that ever hee bestowed it, seeing it is so needfull.

Ob.

But if it were not sharpe, I could be content to beare it, but it is so keene and crosse to my nature to have such sharpe reproofe as he gives, that I cannot brooke it.

Ans.

Oh it is the better, that Reprehension is best, that stirs most, and sharpe reprehension will most stirre and affect the soule; that Potion is best, that stirs the stomack, and makes a man most sick: if it stirs not, we say that Physick is naught, & the Physician foolish; but if it hit the right humour, then it is excellent: so it is best when the word strikes home, and hits the humour, to give such counsel to the Drunkard, that he drinke no more, because he drinks in Gods vengeance; oh this is wholesome counsell, therefore consider it, it is the best to have working Physick; oh blesse God for that reproof that comes home closest to the soule, though happily it be not so toothsome, yet it is wholesome: therefore submit to any reproofe. It is a signe of a good heart that is willing to heare, and stoope to any advice. Even warlike David was counselled by Abigail a woman, and he blessed God for it, and laid downe his weapons: so when thou goest on in a wicked course, though it be a servant of a child

child that reproves thee, yet submit: *David* was above *Abigail*, and yet he submitted to her counsell, and blessed God.

The *Time When*: *Then*] when *Peter* spake to withdraw him.

When any persons shall out of carnall respects, labour to with draw a man from God, then spirituall Counsell is most seasonable.

Doct. 2.

When *Peter* counselled carnally, then *Christ* counselled spiritually, *Malach. 3. 16.* When proud men spake stoutly, then spake they that feared God, that was a fit opportunity, *Gal. 2. 5.* When *Peter* had dissembled, then *Paul* withstood him, it is with the soule, as it is with the body; we are most carefull where most danger is: In the plague time, when the aire is infected, we get Antidotes to keep us from the infection of the ayre: therefore let us get Antidotes of wholesome advice and counsell.

Mal. 3. 16.

Gala. 2.

Thus much of the Preface.

Now we come to the *Duty*, which was the second Generall, wherein are these things 1. the Act. In which two things.

1. The Ground, *If any man will.*

2. The Nature of it, *Come after Christ.*

So that faithfull walking is a following of *Christ. If any man will*] hee leaves it not to any mans liberty, but directs what he should doe: if you follow *Christ*, you must *Resolve* on the matter.

There must be a sound Resolution to follow *Christ*, before it can be done, and foun^d *Elised.*

Doct. 2.

As who should say *Resolve on the matter*: if there bee a sound resolution, it may bee then

A.C. 11.23.

then it will thrive; but if not, all is to no purpose, *Act. 11.23.* There is a fine passage, the Text saith, *Barnabas* was a good man, and exhorted them to cleave unto the Lord, but how? with a decree of heart, as who should say, make a Decree according to the lawes of the *Medes* and *Persians*, never to be revoked, and called back, never to be removed from God, my God I must have, let honour and all stay: pray I must, though the world lye at fixe and seven, I will keepe a good conscience to the worlds end: the Gospel shall prevaile with mee, come what will come: after this Resolution you will buckle to the truth, *1 Pet. 4. 1.* be armed with the same mind, every man must have the same mind that Christ had, what is that? *Psal. 40. 8.* *It is my heart to doe thy will*, Christ, though he foreknew the crosses that should come, yet it was his mind to doe his Fathers will, therefore put on this Resolution, as Armour of Prooffe, I will doe any thing God bids me; and I will not doe it by fits and turnes.

1 Pet. 4. 1.

Psal. 40. 8.

For the opening of this point observe two particulars.

1. *What this Resolution is.*
2. *Why we must resolve before we practise; not to be fly-backs; oh it is to bee feared, that that man will be as dry leaves in Autumne, and as stubble before the fire, which wants his Resolution.*

Quest.
Answ.

Q. 1. *What makes up this Resolution, and this Will?*

Answ. It is made up of two things.

1 The Iudgement must be convinced of the goodnesse

nesse of the cause we have in hand; else if it bee but a humour, it will never hold in trouble; but when sound Arguments, sound Scriptures are alleaged, then the heart should be fully swayed; this is one part of Resolution, when the mind is thus settled, and the understanding thus poized, there is a great part of Resolution, *1 Cor. 2. 2. I determined to know nothing among you, but Iesus Christ, and him crucified;* hee determined, that is, he judged thus, he had an Argument for it, *Hebr. 11. 25. 26. Moses judged affliction better then all the treasures of Egypt,* his understanding was fully set downe, and convinced of it: therefore get good Arguments, which may beare up the heart.

1 Cor. 2. 2.

Hebr. 11. 25, 26

2 When the understanding is informed, then also the *Will* must worke to make up a sound Resolution: The *Will* must say *Amen*, I will have it; it ratifies that which reason said, and now Resolution comes according to the nature of Good, and so chosen by the *Will*, the best thing is most resolved upon. Now Christ is the best, therefore to be most resolved on. It is best to suffer for God, saith the Understanding, is it not? yes saith the Heart, it is better to have Christ in a Prison, or at the stake, then to be without him, say Heart, is it so Heart? then saith the *Will*, I will have it, come what will come to the contrary. The Understanding saith, the wayes of God are peace and pleasantnesse, I will therefore have them; and when the Understanding saith this, the *Will* also saith the same; this makes up a Resolution, *Ruth. 1. Naomi reasons with Ruth to perswade her to returne,* now shee went for God, and for Religion, and therefore

Ruth 1. 18

all things to the contrary, being propounded verse 18. Shee was stedfastly minded to goe; God and misery was the best, and therefore shee resolved here, this is Resolution. Now it is right, and the failing in any of these two breakes it; if a man say, I know and doe not Will it, that is folly: If a man say, I will, and have no reason for it, it is obstinate, and not a sound Resolution. And so when the Vnderstanding is informed, and the Will is not settled on it, it is only Consultation; but the Will saith, I will not have it thus: A man may be good in Consultation, but not in Resolution: when the Drunkard is convinced, it is an evill to be drunke; and so the Vsurer, but yet will be so still, and with the Addar turne the deafe eare, and will continue in it still, and the Adulterer is convinced of his sin, when he goes in to the Adulteresse, hee shall never returne, here the Vnderstanding is cleare, but the Will comes not off, and so he will have his sinne still: so when the Persecutor is convinced, that persecuting Gods Saints is a sinne, and hates it, this is cleare to the Vnderstanding, yet the Will will be malicious still: the heaviest part is the Will. As in a Parliament. Consultation, they must propound all to the King, and he must ratifie, and confirme it; now when the Will saith, I will not ratifie that, I will not leave that sinne, nor take up that duty, now all this while it is not ratified, till the Will come off. Away with these plected and patched Resolutions and purposes, as to say, it were good, it were so, and I would all would doe so, and I could afford to bee so, but all the world would persecute mee: this is a *Halfe-Resolution*; away

away with these parched Resolutions, to have Reservations at every turne, it is nothing else but hypocrisie, and dissimulation: say therefore, Is not the sanctification of the Sabbath day, better then the prophanation of it? say *Heart*, is not preciseness in a Christian course better then with the Harlot to wipe the mouth, and say all is well? and all truth, though the least that God reveales, is it not better then all the world? if it be, *Will*, doe thou close with it, and say within your selves, here are reasons cleare, let heaven and earth meet together, though all the dust on the earth, and sands on the shore, and spires of grasse in the fields were Devils, I will have that which the word reveales, though I die for it. This is a happy heart; when the soule sees, the greatest good is holiness, and resolves to have it, this is a sound Resolution.

Because the root and spring of all our actions comes from a Resolution, as a mans purpose is, so a mans practice is. Resolution is the maine poize of a mans actions; the hand of the Dyall goes, as the wheels of the Clock turne it within, whether right or wrong: so the hand workes, the tongue speakes, because the Will and Heart worke by Resolution. I will have this, saith the soule; that is, the Will, the chiefe faculty of the soule in resolving; and then the heart goes; now then if action be carried by resolution, then resolution must bee first, *Rom. 6. 17.* the Text saith, *They obeyed from the heart*: when the heart resolved, it was done; hence God so often requires the heart, for if that goes forward, then all goes forward too: as in a fortified Citie, the Castle commands all the town;

Reason 1.

Rom. 6. 17.

so Resolution commands the whole man, tongue, hand, and all; if a man will saile on the sea, hee must have a sterne to guide the ship: so of the sailing of the soule in the world, if thou wilt saile aright, and come to the right haven, Resolution must be the sterne, and that must guide all; so that the Argument stands thus, If Resolution be the root of every act, then it must goe before every act; but it is so, therefore Resolution must go before practice.

Use 1.

Is it so, that Resolution must goe before practice in Christianity? then here is the reason that many come not on kindly, and follow not a Christian course stoutly. It should not be appearance, that should carry a man, but sound Resolution: while peace remaines, men professe, but in time of trouble, for want of Resolution, they faile, they that lay not the foundation sure, and set not the Pillars fast, easily totter: so many reare up a brave profession, but ram it not fast, therefore they totter: oh, hee that totters, hath not that inward resolution to love God, and Grace above all, *Rom. 1. 18.* generally the fault is nor ignorance, that men fall off, but the Will breakes the bargaine, and saith, I will not be in prison, or be brought to the stake for the truth, and yet we will make great profession too. I will, say some, never be a Papist, &c. what a Resolution is this: the tongue speaks well, but what saith the Will? if that resolves not of it, it is nothing. If the King set not downe his hand to lawes, I have nothing to doe with them, they are of none effect: Therefore they are said to with-hold, and detain the truth in unrighteousness,

Rom. 1. 18.

nesse, *Rom. 1. 18.* you know you should doe righteously, but you will not; thus you hold downe the truth; many thinke to goe to heaven, and yet buy and sell on the Sabbath day, and thinke to goe to heaven with a sleepey profession, and yet never make this Resolution, but they are deceived.

It is a word of Direction, or Exhortation to us. *Use 2.*
Is Resolution so necessary? is that the way? then let us be wise to begin at the right end. Hee that will live a holy life, must labour for soundnesse of heart, the wicked had laid a net for *Dauids* feet, and hee had many troubles, but what then? his heart was fixed, *Psal. 57. 6.* that was his bottoome, he held fast settledly resolved in God; let them doe what they could, yet hee knew what to do; so your heart will never be sound, till your heart bee fixed on God; thus a man must doe, if hee will walke holily: that of *Daniel*, *Dan. 1. 8.* Many feare-intanglements would have hindred him, but he purposed with his heart to walke with God, *Ruth. 1. 18.* When she saw that she was stedfastly minded to goe with her, shee left off speaking to her; as who should say, spare your breath, I am resolved of it, the house stood fast, because it was built upon a Rocke, by Rocke is meanta sound settling in Religion; and he that hath this, he persevereth, *Act. 11. 23.* Cleave to God with a decree of heart, it is not a matter of speculation, let the heart be there; oh, but what shall become of life, liberty, children and profit? If I may have these and God, then welcome; no, a soule that is gracious, will not doe thus, but it saith, If I have not these, yet my Decree is, God is mine, though I die for it,

Deut. 5. 29.

this is the right way indeed, *Deut. 5. 29.* When God gave the Law, hee passed by fearfully like a flash of fire, here was the Law given with judgement, then they feared and trembled, then every one would bee a Professor, and doe whatever he commands them, then they would heare it, and doe it: this they say: but oh, saith the Lord, that there were such a heart in them, to doe as they say, you say well, these are good words, but it is nothing without an heart, where is that sound Resolution? oh that you had a heart to these things; that what soever comes, though earth shake, and Devils rage, yet having a heart resolved you may persevere, and hold out for ever.

Quest.

Answ.

Q. But how shall I get this Resolution?

A. Labour for two things, that so thou maiest attaine unto it.

1. Judge according to the Word, not according to the world, for otherwise you will misjudge, and not resolve, *Psal. 73.* David judging by the our side of the world, almost stumbled and slip: Therefore judge upon these two grounds.

1. Judge not by friends and neighbours, and the like, but judge according to the ballance of the Sanctuary, judge by the Word. It is a fine and pleasant thing to be in honour; yet it is but a lying vanity, saith the Word, there is but one thing necessary, *Psal. 62. 9. 10.* If riches increase, set not thy heart upon them; at the day of death your riches cannot comfort you, therefore set not your hearts upon them, judge them by the Word, that saith, there is but one thing necessary.

Psal. 62. 9. 10.

2 Judge

2. Judge not by the present view, but by the consequent, and consider what will be at that day; you thinke, liberty is sweet, but looke not at the present; but the glory of a good course is afterwards; marke the end, and so looke at *Dives* and *Lazarus*, none would be in. *Lazarus* his condition now, in this life, who would not be a *Dives* now? to goe in brave sattin, and fare deliciously every day; but looke to the end, they both dye, and *Lazarus* goes into *Abrahams* bosome, that is, into heaven, and *Dives* to hell: whether hadst thou rather be *Dives*, or *Lazarus* now? I make no question, but all will say, it were better to be a *Lazarus* now; so judge of these things by the end, and consequence, whether is it better to study the word, and to lay downe pride, or to vaunt it, and play the Russian? one is praying, another is playing, which is easiest? the one is not troubled, but merry, and that were best, if it would hold; but judge by the end, and imagine the day of judgement came, whether would you be then, a broken heart, or a Russian? 2 *Thess.* 1. 7, 8. and to you who are troubled, rest with us, when the Lord Iesus shall be revealed from heaven with his mighty Angels in flaming fire, taking vengeance on them that know not God, nor obey his Gospel. God comes, and saith to the troubled, *Rest*: thou hast been troubled before ever eased; but as for him that ruffins it out now, the Lord Iesus will come with flaming fire in vengeance against him, on whom will God take vengeance? the text saith, on them that know him not: Now judge by the end, whether of these is best: say *Conscience*, whether wouldst thou have God

God find thee sporting, or prayi^g at that day? is it not better now to bee troubled, then hereafter everlastingly to bee confounded? Iudge with righteous judgement, it is tedious to bee with *Paul* in prison, but it is not tedious to bee with him in heaven; Iudge therefore as the word judgeth, and yee shall not be deluded.

Quest.
Answ.

Q. But how shall I get my heart to it?

A. Looke up to God, and labour to set the highest price on God, and heavenly things; and that by two helpes.

1. Daily suggest, and discover to thine heart a greater worth in spiritual, then in temporal things, there is some good in these things, but bee ready to convince thy heart, that there is more good in spirituall things: The Devill would fore-stall the Market, and set a higher price upon these things, then on spirituall; but labour thou to see more worth in Grace, then in other things; when thy covetous heart saith, I will be rich, oh then presently say, what inheritance is there like heaven? when thy voluptuous heart saith, I must have my pleasure; presently say thou, what pleasure is there like the pleasure the soule hath in Christ? look at those joyes in Christ for ever, that is better then all this, this joy is madnesse, thus when the soule would bee stealing away, offer the best things: would the soule have ease? why it is better to bee bound in prison, then to be bound in unbelieve; as a man when he goes to buy a commodity, hee desires to see the best things, *Psal. 73. 25. Whom have I in Heaven or Earth, but thee O Lord?* we have him herenow in mercy, and we shall have him in mercy hereafter,

hereafter and in glory; and what would we have more then this? when Satan layes disgraces and discouragements upon good courses, and all miseries and vexations that come thereby, then be thou ready to shew more misery in bad courses; have reasons to cry down those crackt commodities; and when he saith, to burne for the Gospel that is a miserable thing, then say thou, it is better to burne here then in hell hereafter. The Devill saith wicked men are brave men, yea, and they shall be damned too; the Devill saith as *Be-lack*, thy God keeps thee from honour, but answer him, if I had it, it might be my destruction; I am here troubled, but I shall be for ever comforted; therefore regard not what Satan shall buzz at the eare of thy heart, concerning trouble and the like, but say thou, though I am here troubled, yet I shall be saved; thus let not Satan forestall thy heart with these temptations.

The next Point is taken from the nature of the duty.

Come after me.

The Lord Iesus goes before, and is the Captaine of his Church, *Ioh. 10. 4.* He goes before his sheep; and they follow him, *Psal. 79. 13.* We thy people and the sheep of thy pasture will praise thee, *Exod. 13. 21.* The Lord was a pillar of Cloud by day, and a pillar of fire by night to lead them; he was a type of the Lord Iesus, who ever goes before his servants, *Ioh. 5. 13, 14.* as a Captaine of the Lords Hosts, I come; it was the Lord Iesus Christ.

Christ is a Captaine two wayes.

D

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Ioh. 10. 4.

Psal. 79. 13.

Exod. 13. 21.

1. 10. 1

Ioh. 5. 13, 14.

1 By his spirit, *Ioh. 16. 13.* when the spirit of Truth is come, he will guide you into all truth.

2 By his Word, the silver trumpet which speaks openly and secretly, and the Spirit and the Word goe together.

Reas. 1.

Because he hath most right to it, *Eph. 1. 22.* he hath put all things under his feet, *Heb. 2. 10.* for in became him to make the Captaine of their salvation perfect.

3 He is fit for it, hee knowes where all the enemies are, he knowes the Devil, and the heart: he is most wise, and most powerfull; he is an ancient Captaine, and knowes how to deliver his; he can goe beyond any, he hath an Iron Scepter to crush his enemies, *Psal. 2.*

Use 1.

Is Christ the leader of his Church? Then looke to him upon all occasions; never goe into the field without a leader; let him goe with us

Psa. 85. 8.

I will heare what the Lord will say. The Campe goes to the General for direction. Goe to Christ you doubting hearts; you say, trouble is comming, but see what Christ saith, and follow him;

Heb. 12. 2.

leane the watch-word, *Heb. 12. 2.* Looking to Iesus the Author and finisher of our faith, when troubles come, look up to Christ, and say, our eyes are towards thee. Oh looke up to Christ to bee

Psal. 119. 125.

guided, *Psal. 119. 125.* I am thy servant, O give me understanding; so in all weakenesse goe to Christ and say, I am thy servant, teach me to keepe thy Commandements, *Ios. 10. 8.* Slack not thy hand,

Ios. 10. 6.

for when the Gibeonites had made a league with Ioshuah, all the Nations of the land conspired against them, and sent whither they send, to Ioshuah

to *Gilgal*, saying, slacke not thine hand, but come and help us; so it is with a poore sinner, that hath made a league with Christ; all the rabble of *Rufians* follow him, *Sathan* by temptations laboureth to intangle him, the world by scoffes and reproaches labours to withdraw him from God and a good counle; now send to *Ioshuah* to the Campe in *Gilgal*, send to the Lord *Iesw Christ*, and say, slack not thy hand from thy servant, but save and helpe me, *Psal. 80. 1, 2*. Give care O Shepheard of *Israel*, but marke what followes, before *Ephraim*, *Benjamin* and *Manasses*, come and helpe us: the meaning lyes thus, it is a phrase taken from the Children of *Israel* in Warre; 3. lay Eastward, 3. Westward, 3. Southward, and the Arke in the midst. Now these three Tribes *Ephraim*, *Benjamin* and *Manasses*, lay behind the Arke, and before them Christ riseth, before weake sinfull creatures Christ stirres himselfe.

It is a word of Terrour to the wicked. What will become of them that come in battle array against Gods children with a rage that reacheth to heaven, or rather to hell? Those that say as *Asbur*, *Haf. 8*. are not my Princes altogether Kings. Thus he counteth the day to be his; so it is with many wicked and proud men, they thinke all the world is theirs; it is true, your politicke wisdom is greater then the godlies is, but poore Good man such a one, and poore Good wife, such a one, they are simple, yea but Christ the Commander of the Lords Hosts incamps about them; therefore let me speak plainly, if there be any soule in this place guilty of this, so that soule be it spoken, he is an
D 2 oppolite

Iſa. 37. 23.

opposite to the *Lord Iesus Christ*, Iſa. 37. 23. make how the *Lord* takes it to himselfe when *Hezekiah* was spoken ill of, whom hast thou reproached, and blasphemed? against whom hast thou lift up thy voyce, and exalted thine eyes on high? even against the Holy one of *Israel*, therefore at such a time let them know that they deale with a wiser then the wisest of them, and hee will bruse them hereafter if he doe not convert them here; you love *Christ* you say, but you hate his members because they are hypocrites; tush, what is a fancy; can a man say, I love your head well, and yet would chop off your armes? therefore heare, and feare for ever, and let your hearts shake and tremble, because you have opposed the *Lord Iesus Christ*, the Captaine and Admirall of his Church, and wonder with your selves that you live; good *Lord*, that I that have been such an opposite should live!

1 Sam. 4. 7.

1 Sam. 4. 7. wo, wo to us, for the great God is come into the Campe. Brethren, shall I tell you the meaning of it? The Ark was a type of *Christ*; now when the Ark was brought into the Campe, mark how the cry was, wo to us, for God is come into the Campe; these are the Gods that sent plague after plague upon *Pharaoh*; this was but a type of *Christ*, Ye therefore that sell your selves against the *Israell* of God, yee makeicious contemptners of Gods truth and goodnesse, it is a wonder that the great God of heaven and earth hath not consumed you; it was that *Christ* that had a rod of iron to crush his enemies whom ye have opposed; therefore thinke not Gods Children are simple, for the more feeble they are, the more God will

will helpe them, *Deut. 29. 17.* Remember what *Amaleck* did unto thee by the way; *Amaleck* took advantage of them when they were weake, therefore remember *Amaleck*, and hee remembered him indeed, for in *1 Sam. 15.* God bid *Saul* slay *Amaleck* and utterly destroy him; I doubt not but God is the same God now as ever he was; God ruins opposers especially. God saith, I remember such a man opposed me, let plagues pursue, and vengeance overtake him speedily; God is just and true; therefore let him that opposed heretofore, persecute no more now; take heed now of meddling with Gods weake ones, for Christ is their Captaine.

The last Use is this, namely a word of comfort, Let the earth bee glad, and the Nations rejoyce for ever, be their enemies never so unquiet, be they what they can be, there is more mercy on Christs part to deliver you, then there is or can be malice on their side to oppose you.

Brethren, this is that which will stand by you one day, remember Christ is yours, *Iohn 6. 17, 18, 19.* the sea raged, night approached, and their hearts trembled to see *Iesus* walking on the Sea, marke what Christ saith, it is I; as who should say, It is a tempest makes you shake, but it is I that deliver you; the night is darke to trouble you, but I am here to comfort you: the world is the Sea, the soule the Shippe, miseries the tempest, and when you see all these things threatning poverty and anguish, yet remember, it is I: art thou in prison? Remember I am there to deliver you, and as long as *CHRIST* is there to helpe you,

Use 3.

Ioh. 6. 17, 18, 19

3. 37. 21

steele your faces; who would not be a Souldier to have Christ his leader and Captaine? therefore see and consider, there is the Lord Iesus Christ, he is in misery to helpe and succour his.

It is a great comfort in temporall afflictions. Fort in two Cases. (1.) In spirituall temptations.

(2.) For the time of temporall trouble and afflictions, that place is pregnant for this purpose, Micah 4. 5. Every one will walke in the name of his God. The Philistines had their god Dagon, the rich man walke in the name of his god riches, but marke what the Text saith, we will walke in the name of our God for ever and ever.

Your good god riches will be gone in misery and sickness, and when you have most need of comfort, where is your god riches now? but let us walke in the name of our God for ever; in the name of Christ who lives for ever. That also of David who slew Kings for their sakes, O of the King of Bashan, for his mercy endureth for ever; how ever misery endureth, yet his mercy endureth for ever. Therefore walke thou in the name of thy God; wicked men endure yet a while haling, yet mercy endureth for ever comforting of Gods Children. Let thy heart therefore be comforted with this.

In temptations, you are weake and have little helpe; but have an eye to thy Leader, what ever thy blindness be, yet thy Leader can informe thee; that place is marvellous sweet, Isa. 58. 8. Right counsell shall go before thee, and the glory of the Lord shall be thy reward. Here the Lord Iesus appears like an armed man of Warre, and there

Micah 4. 5.

Isa. 58. 8.

there are two parts in the Army, besides the body, the Van-guard and the Rere-ward, both these defend the body; so the righteousness of Christ is the Van-guard: Satan saith, thou hast sinned, Christ's righteousness saith, I have suffered, now the righteousness of Christ goeth before, the guilt and punishment that is taken away; conscience saith, thou hast sinned, righteousness saith, Christ hath suffered. Then secondly, the glory of God that is in the Rere-ward, that is the glorious grace of God, taken out of that of the Romans, they were deprived of the glory of God, that is, the glorious Grace of God that shall be the Rere-ward. Saith the soule, sinne yet pesters me, it is not subdued as it ought to be, yea, but the glorious grace of God will sanctifie that heart of thine. The righteousness of Christ is the Van-guard, the glory of Christ thy Rere-ward; there is righteousness going before thee, and grace after thee; therefore thine enemies shall bee subdued. You see then marvellous comfort.

Now we come to the next point, following: Follow me] that is performe obedience to me.

Faithfull service and obedience is a following of Christ, or coming after him. His practice is a precedent to us, his action a copy for us to imitate. The prooffe of this point is evident, 1 Cor. 11. 1. be ye followers of me, as I am of Christ, and therefore, Gen. 5. 24. Enoch was said to walk with God, that is, to doe as God doth. The Point is of great use, therefore give me leave to make knowne three things.

First,

First, In what we should follow Christ.
 How farre wee should follow
 Secondly, Christ.
 The reason why service is fol-
 Thirdly, lowing of Christ.
 For the first, Namely, *In what wee must follow*
Christ.

And that is

1. Partly as he is God.

2. Partly as he is Mediatour.

3. As he is Man.

I will cast it into two conclusions which dis-
 cover, 1. In what we must follow Christ, as he
 is God. 2. In what we must not imitate our Sa-
 viour.

1. We must know there are some inward pro-
 perties in God that the creature cannot imitate the
 like. No creature can create, or be Infinite, or the
 like, and it is blasphemy to thinke it.

2. There be other qualities that God doth vouch-
 safe to leave an impression of in the creature, and
 the creature is said to imitate God therein, be ho-
 ly as God is holy; and bee mercifull as God is
 mercifull; but the Scripture doth not say, imitate
 God in Infinitenesse, *Matth. 5. 48.* *2 Pet. 1. 4.* a
 man must be partaker of the divine nature of God;
 the Lord is holy, and patient, bee thou so too.
 Expresse the vertues of God, as that *1 Pet. 2. 9.* and
 therefore we must and ought to imitate Christ. A
 christian should so live, as men might say, God is
 holy, for his Saints are holy.

2. Looke at our Saviour as hee is Head of the
 Church, there we must be like him in three things,
 As

Mat. 5. 48.

2 Pet. 1. 4.

1 Pet. 2. 9.

as a Prophet, as a Priest, as a King. He was a Prophet to teach others, so should we be daily endeavouring to instruct and teach our families. He was a Priest to offer sacrifice, and so should wee, to powre out our soules for others in prayer to God. He was a King to subdue sinne and satan, *Revel. 1. 5.* He hath made us Kings and Priests to God the Father. *Christ* is the King of his Church; so we have a part of his office. He was a Priest, so are we made spirituall Priests; He was a Prophet, so are we made spirituall Prophets. *Christ* hath made us Kings to domineere over our base distempers and corruptions; we should be Priests to offer our selves soules and bodies as a living sacrifice and acceptable, *Rom. 12. 1.* in all these we must imitate *Christ*.

Rev. cli. 5.

Rom. xii. 1.

3. Looke at the *Lord Iesus* as he was *Man*, and whatever he did, as he was *Man*, we must (when the like occasion is offered) doe the same, he being a child obeyed his Parents; if thou beest a child, thou must doe so too; He humbled himselfe, so doe thou; he used no guile, doe thou so likewise. Looke in what relation thou art in that he was in, doe thou as he did.

How farre may wee goe in imitating *Christ* that also is to be scanned.

Quest.

Three particular Rules will make it evident. You must imitate *Christ* in all those things formerly mentioned; you are Kings then; if you are Christians, you are Kings over all your sins.

Ans.

Object. But is it possible to crush every distemper?

Answer. Look as it was with *Christ*, he lay three

E

dayes

dayes under the power of the grave, but he rose againe; so it may bee with thee; the violence of Iathan may keepe thee under, but thou shalt get the better, having greater care to master hese: though the stone of hard heartednesse he rolled over, yet thou shalt rise againe. Thus we must do, *Acts 13, 22. David had a heart as Gods heart; how? In that he did all his will. Thou must not patch, but labour to subdue all.*

Acts 13, 22.

Ioh. 5, 30, 31.

2. Wee must not doe it *Universally* only, but *Sincerely*. It is not possible for a sinner to come to perfection of exactnesse; but what he cannot do in exactnesse, he will doe in sincerity. A Scholler cannot write so well as his copy, but hee will imitate his copy. *Iohn 5, 20. Iohn 8, 30. I seeke not my will, but the will of my Father; so the will of God should carry a faithfull soule, he will not seek his owne will; but Gods will. 2 Chron, 15, 2. Amariah did that which was good in the sight of the Lord, but not with a perfect heart.*

Numb. 14, 24.

3. Wee must follow him *Constantly*. Not by fits and starts; No, these aguish fits are nothing; if you belong to *Christ* you must doe it constantly. Thus it was laid of *Calah*, *Numb. 14, 24. The Text saith, he followed God fully; so it must bee with thy soule, thou must follow God so, that thou mayst attaine the end of thy hope. Thus Universally, thus Sincerely, thus Constantly, thou must follow Christ in the former Conclusions.*

*Reef. 1.
Rom. 8, 13.*

Because they have the same spirit that *Christ* hath, *Rom. 8, 13. Of the same spirit that raised up Christ from the dead bee in you, &c.* Looke what spirit is in *Christ*, the same is in the Saints.

2. They

2. They have the same law and will to judge them, *Ier. 31. 33.* *I will put my law into their hearts,* as it is said of our Saviour, *It is in mine heart to doe thy will, Psal. 40. 8.* So the Saints having the same Rule to guide them, the same spirit to inable them, they must needs have the same course. Looke as it is with two Clockes that have the selfe same poizes, and the selfe same wheelles; they will strike both together, so it is with the heart of a Christian, the spirit of *Christ* is the poize of the heart, and his grace the wheelle; therefore he performes duties like *Christ*.

Let us learne a point of wisdom how to carry our selves. Remember who is your Leader. See the Lord *Iesus* going before you, and then goe on comfortably. You know what *Gideon* said, *Iudg. 7. 13.* *Looke upon mee and doe likewise:* So *Christ* saith, how ever he be in the heavens, yet he speaks out of his word, *Look on me and doe likewise.* I was meeke, let the same minde be in you. You know what the Psalmist saith, *I have set the Lord alwayes before me,* the word is in the originall, I have equalled him with my eye. So see *Christ*, equall him, and step no farther then he goes before thee.

Ob. But this is marvellous hard; what, to be fettered to nothing but the thoughts of *Christ*; how irksome is this?

Sol. It is no matter of bondage; it is liberty, *Iohn 5. 19.* *The Sonne can doe nothing but what hee seeth the Father doe;* was this the mind of our Saviour? let the same minde be in you. Let every one say, *I can doe nothing but that which Christ doth before mee;* and in all our act-

ons, let this be the question, would *Christ* doe so?
then will I

Quest.

Answ.

But how shall I learne the will of God?
In approving that which shall be acceptable to
God, *Eph. 5. 10.* See the pillar of fire, that is, the
word of God, goe before you. Would you know
whether you may buy, or sell, or bowle on the
Sabbath day? Aske, would the *Lord Jesus* bowle,
or buy, or sell, on the Sabbath day? Would hee
drop into Ale houses? And if thou knowest these
things and wilt not reforme them, thou walkest
not in the wayes of *Christ*.

Object.

Sol.

But we are weak and feeble.
Then plucke up those feeble hands, bee not
sluggish, but presse on as fast as thou canst, and
looke up to *Christ*. The child that knowes not the
way to the market, when he is weary, he cries, fa-
ther, father, leade mee, and then his father takes
him and carryes him in his armes. Oh you little
ones, you younglings in *Christ*; goe as fast as you
can, follow your father; what *Christ* did per-
forme, doe you; do not goe away, and say I can-
not pray; hast thou the Spirit of *Christ*, and canst
thou doe nothing with it? endeavour what you
you can; and when you cannot, seek to heaven,
and cry, my father helpe me; call on your Father;
and he wil carry you on Eagles wings, and though
you have not then ability, you will have it after-
wards. He that is free in duty, will be the better
able to do it. Enquire which way *Christ* went, and
goe that way to thy everlasting comfort.

Use.

Is a word of *Examination*. Here we may see
whether we follow *Christ* or no. Therefore examine

mine your selves whether it be so with you or no; whether we follow the steps of *Christ*; here we can may see whether we be Christians or no; if a man should call you an Infidel, you would be very angry; but now try your selfe. See, if you follow *Christ*; if not, you are no Christians; *Judg. 13. 6.* try as they did when they came for spies; they were thus tryed by the word *Sibboleth*, they pronounced it *Sibboleth*, and so were found out; and there fell forty two thousand of them. So every mans tongue discovers him. Try thy selfe by sincere obedience; canst thou speake the language of *Univerfall Obedience*? if not, you are not true Christians. This word *Sibboleth* will discover you; can you walke as *Christ* did; then you are a Christian; but if you say *Sibboleth*, and have a lifting profession; then you are no Christians. Set your hearts at ease, you were never true followers of *Christ*. And here are three sorts to be excluded.

I. See what will become of those that set themselves in desperate opposition against God; such as are enemies to the *Lord Jesus*; *Revel. 12. 7.* And there was warre in heaven. *Michael* and his Angels fought against the Dragon, and the Dragon and his Angels fought; *Michael* is *Christ* and his servants; they suffer: The Dragon is the Devill, and his instruments; they persecute. Now on his side you be, whose Souldiers you be. *Paul* did many things contrary to the *Lord Jesus*; *Acts 26.* hee opposed his servants; and if thou doe so, thou art one of the Dragons servants; thou art not a follower, but a persecutor of the *Lord Jesus*, a fighter

fighter against *Christ*, he went not that way. Dost thou oppose the power of the word when as it is preached: then thou hatest and persecutest *Christ*, and art no follower of him. The word saith, It was of *Christ*'s heart to doe his fathers will, that is the good and aneient way; canst thou walke in this: but if thou saist thou wilt not walke in it, it is cleare, thou art no follower of *Christ*.

Psal. 78.9.

2. Apostates, and Back-sliders, *Psal.* 78.9. The Children of *Ephraim* being harnelled and carrying bowes, turned them back in the day of battle; so men forsake *Christ* being armed with bowes, that is, with Gods Ordinances; They follow *Christ* so farre as they may keepe company with ease, liberty, and their old lusts; they will follow *Christ* to the Crosse; and if he will come downe from the Crosse, they will follow him; like *Demas* they will follow *Christ* so long as their pleasure lasts, *Math.* 8.19. one came to *Christ* and said, I will follow thee whithersoever thou goest; wilt thou saith *Christ*; then thou must fare as thou findest; the birds have nests, and the Foxes holes, but the Sonne of man hath not where to lay his head; and when he heard this, he went his way, we heare no more of him. So many now a dayes seeme to be great Professours, but when times are dangerous, then farewell all profession, Men indur'd with the Gospell, and if the word pitch them higher, then they say as they *Iohn* 6.60. this is a hard saying, who can abide it? What so strict? To be pinioned to so nice courses? What never take up a gay fashion, but alwayes creepe into a corner, to deny a mans selfe, with a company of leather

Math. 8.19.

Iohn 6.60.

leather coate Christians, and to walke by such a
strict rule? oh this is a hard saying. But they can
follow their fashions, and courses of the world,
and yet would be Christians, and followers of
Christ. Christians? away with them; shew me
but one footstep of *Christ* in their courses; sure he
never went that way. Shew me that ever *Christ*
swore faith and troth; shew mee where *Christ*
said, you must not be pure and singular: but must
shunne the Parian Cut. It was meate and drink
to him to doe his fathers will; and thou art weary
of it. Now thou art an Apostate, and not a fol-
lower of *Christ*.

Such as doe openly professe, but secretly
work against the Gospell, that howsoever they are
not backsliders, yet they are workers of Conspi-
racies in secrete: With Iudas kisse *Christ*, and kill
Christ; sic at Table with him, and betray him, these
are cunning hypocrites, that professe and betray
Christ; for they have their lusts and secret haunts,
Job 22. 17, 18. they say to the Almighty, depart
from us, the counsell of the wicked is farre from
me. The counsell of the wicked is a secrete pur-
pose to depart from the command that crosseth
their corruptions. The covetous man will flave
his wealth, there is a consultation in the affecti-
ons, he will rather resolve to be unjust and sinfull
then to part from his wealth, If one should shew
obedience to the King, and another should prove
to his face that he hath plotted treason, it would
be a trouble to him; so will you be called follow-
ers of *Christ*? what if it be proved you are a con-
spirator against *Christ*? Call conscience, it will
tell

tell you your hearts have often said, shall I forsake the comforts of the world, love and honour? No, I will not, Say you otherwise? but wee will determine it for, arraigne that man, let him be hanged, drawne and quartered for a Traytour, and not a true follower of *Christ*.

Use 3.

Here wee see Christian profession must be accompanied with paine and labour, it is hard to follow *Christ*. Follow me, it is no stand, and looke on me. Men are Neuters now a dayes, which stand and see which side is best, and there they will be. No, no, you must march couragiously; Profession is marching, not seeing, and saying what newes; but you must goe out with God against the mighty. *Matt. 2. 5.* they said *Christ* should be borne in Bethleem, but followed not the Star; so many sleepey professors say, the times are dangerous, but follow not the Starre.

Matt. 2. 5.

Use 4.

It is a word of Exhortation. Who would not be a Christian? who would not be a Remainer to *Christ*? A household servant to *Christ*? goe on couragiously. The world hath three motives to draw things. Honour, Profit, Pleasure; Now all these are here.

1. It is Honourable, a man shall doe as his master doth. A servant would not be a Scullian, but if his Master should say, you shall doe, as I doe, he cannot have more honour. So you shall doe but as *Christ* doth, to beare his colours; the world thinkes these silly simpliciens, poore peasants, it is not a Gentlemans spirit. I tell you, they are the greatest puiſſants in the world, *Psal. 45. 16.* whom thou mayest make Princes over all the earth. Every

Psal. 45. 16.

one

one in *Christ*s Campe is a Prince; therefore who would not be *Christ*s follower for such honour?

2. It is pleasant and comfortable. You shall fare as *Christ* fares, all roste-meate, *Iohn* 14. God will come and sup with them that follow him. There are no wants, but Rivers of pleasures and delights; the same duties that *Christ* hath, the peace of God that passeth all understanding; the joy of the *Holy Ghost*, the love of God, all these are in us; but it is not so with the wicked; the Devill holds his drudges to hard meate; the Adulterer hath his pleasure, and his conscience flies in his face. The wicked are the devils hackneyes; he hackneyes a drunkard to the Ale-house, and a proud heart to hell, and then at his death-bed deales as men with their hackney horses; ride them all day, and then at night turne them out with galled backs. So he hackneyes the wicked all their life, and at their death he turnes them to hell with galled consciences. But as for the godly, it is not so with them, but peace upon all that walke after this rule, *Gal.* 6. 16. you that are led by God shall have peace with him; you that warre for *Christ*, shall have the spirit and comfort of *Christ*.

3. The profit that comes by this is better and greater then all other. The wages will make a mends for all; *Matth.* 19. 27. what shall we have who have forsaken all? I promise you a great All, a company of rotten boates, and to me nets. Yet mark what *Christ* answers, he will not dye in their debt. You shall sit with me in my kingdome, and judge the twelve tribes of Israel. Rejoyce all yee that

2 Tim. 4. 7.

walke with God, ye shall have an everlasting kingdom, and shall condemne the wicked, condemne those prophane drunkards, and cursed swearers, whom you have before reprov'd, and who have despis'd you. Oh what a happy condition is this? you shall bee persecuted, that is sharpe sawce to your meate; but what of that? a rich crowne of glory and immortality is layd up for you in the richest place, in the highest heavens, 2 Tim. 4. 7. *Paul* had fought a good fight, but a crowne of glory was layd up for *Paul*; and not only for him, but for all the souldiers of *Christ*, that looke for his appearance. The Lord sends me to presse a *Deborah*, *Judg. 5*. her heart was with those that were willing; bee encouraged therefore brethren to come, you see your Captaine, you see your condition: oh say then, we will be souldiers, then resolve with *Rosina*, I and my household will serve the Lord. Away with that almost being a Christian. As *Agrippa* said, when *Paul* preached to him; thou hast, saith he, perswaded me, almost to be a Christian. Oh saith *Paul*, I would, thou wert not almost, but altogether as I am except these bonds. So many would be almost Christians; but Brethren, doe you resolve upon the matter seriously, and be Christians altogether. If one be in a good family, happily he will wish his friend there also; so you that see what it is to follow *Christ*, oh wish others to it. Have you any friends that are deare? Oh you tender Mothers, would you have those little ones saved? oh bring them up hither, traine them up to be souldiers of *Christ*, it is admirable being here. Oh husbands and wives, you have a

care

care to leave Legacies to your children. Would you have them rich and honourable? Then bring them up in following *Christ*, that is best of all; bid adieu to all finnes and lusts, and come to *Christ*. Now who are those that offer themselves? who are true subjects? Who subscribes to this invitation? you see the honour, the profit, the wages, therefore bee followers of your Saviour, that you may bee everlastingly blessed by our Saviour.

But how may we doe it?

The Meanes are two.

1. Deny selfe.

2. Take up Crosse.

Open, 1. What is meant by selfe.

2. What to deny selfe.

1. What is selfe?

When a man placeth a kinde of supremacy or excellency in himselfe, or any thing hee doth or hath besides *Christ*; whereinsoever we place sufficiency or excellency besides in *Christ*, that is selfe. This is that which troubles all people, world and selfe doe every thing, and nothing well.

There are foure selves.

1. A mans life, for that is the best thing in nature. This is *Naturall Selfe*; A man naturally makes life the chiefest good, skin, for skin, and all will a man give for his life, *Mat 19. 31*. They desired *Paul*, that hee would not adventure himselfe to goe into the *Theatre*, this is naturall selfe.

2. There is a *corrupt selfe*. Corruptions creep in upon the heart and sway and shew soveraigne

Quest.
Answ.

Quest.
Answ.

Mat. 19. 31

power there; for they command nothing but it is obeyed. Thus covetousnesse, loofenesse, and prophanenesse at selfe. It is covetous, and malicious so farre as I am over-powred vvith it. For the Adulterer that seekes to obey his lusts must needs seeke to obey himselfe, because hee is under the command of his lust. So pride is especially selfe, selfe prayes, preacheth, professeth; all selfe, that is sinne, and corruption, *Jude 18.* who walked after their lusts, their owne selfe. lying, and selfe-svvearing, *Rom. 16. 18.* they serve their owne belly, their base gluttony was their selfe, they served it. So every ruling sinne is a corrupt selfe.

Jude 18.

Rom. 16. 18.

3. Abilities of gifts or learning which God gives, I call it *Morall, or Civill selfe*. Common graces are selfe to a civill man, because he counts them the best things hee hath, *2 Cor. 4. 5.* wee preach not Ourselves, saith *Paul*; so a man may preach selfe, when he preacheth learning it is preaching selfe. mee learned, and me judicious, &c. So in conference, he vvould have it knowne that he is learned, and full of knowledge, that is selfe. So an hypocrite will pray vvith others, and not alone, this is selfe-praying.

2 Cor. 4. 5.

4. A man may make even his graces and spirituall abilities selfe, when a man prances up himselfe, and expects something from grace, this is a gracious selfe. He makes grace a God, he rests on that, not on *Christ*; the heart claps it selfe on the backe by this, and saith I can doe so and so, and expect to be saved, the having of these properly is not selfe, but when the soule sets a supremacy

macy

macy and excellency in these; when a man will doe any thing for life, lusts, parts, gifts, graces, and make as it were Idols of them, and worship them. Now all these must be denyed; and cast such a man into the Sea, he will shift for himselfe well enough I warrant you.

What is it to deny our selves?

*Quest.
Answ.*

The phrase implyeth three things.

1. When the soule renounceth the supremacy and authority of all these four selves, casts off the yoke as not its rule, when it shakes off all these, as having nothing to doe with it.

2. When it doth not acknowledge any fulnesse in them to believe what they promise; as when sin seemes pleasant, and ability seemes good, then the heart saith, it is not in them, there is no such matter, there is nothing in them that can give any content to the soule; the soule saith, it is not to be had in these.

3. The soule refuseth to be subject to, or work for any of these as its Master, 1 Cor. 6. 19. *ye are not your owne, nor your selves.* Its not in our authority to doe what we will: not what *Selfe* will, but what the *Lord* will. The phrase is taken from a similitude, when a man renounceth to be under the government of another. I will not meddle with it, saith hee, this is to deny a thing: thus the soule deales with *Selfe*, and saith, the Lord onely hath authority over me, and shall command me, *Matth. 26. 72.* Peter denied *Christ* with an oath, that hee knew not the man, that is, *Christ* is not my Master, I know him not. So the soule saith to *Selfe*, when in time of persecution life pleades, and saith, what

power there; for they command nothing but it is obeyed. Thus covetousnesse, loofenesse, and prophanenesse it selfe. It is covetous, and malicious so farre as I am over-powred with it. For the Adulterer that seekes to obey his lusts must needs seek to obey himselfe, because hee is under the command of his lust. So pride is especially selfe, selfe prayses, preacheth, professeth, all selfe, that is sinne, and corruption, *Jude 18.* who walked after their lusts, their owne selfe. lying, and selfe-swearing, *Rom. 16. 18.* they serve their owne belly, their base gluttony was their selfe, they served it. So every ruling sinne is a corrupt selfe.

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2 Cor. 4. 5.

3. Abilities of gifts or learning which God gives, I call it *Morall, or Civill selfe*. Common graces are selfe to a civill man, because he counts them the best things hee hath, *2 Cor. 4. 5.* wee preach not Ourselves, saith *Paul*; so a man may preach selfe, when he preacheth learning it is preaching selfe. Me learned, and me judicious, &c. So in conference, he would have it knowne that he is learned, and full of knowledge, that is selfe. So an hypocrite will pray with others, and not alone, this is selfe-praying.

4. A man may make even his graces and spirituall abilities selfe, when a man prances up himselfe, and expects something from grace, this is a gracious selfe. He makes grace a God, he rests on that, not on *Christ*; the heart claps it selfe on the backe by this, and saith I can doe so and so, and expect to be saved, the having of these properly is not selfe, but when the soule sets a supremacy

macy and excellency in these; when a man will doe any thing for life, lusts, parts, gifts, graces, and make as it were Idols of them, and worship them. Now all these must be denyed; and cast such a man into the Sea, he will shift for himselfe well enough I warrant you.

What is it to deny our selves?

*Quest.
Answ.*

The phrase implyeth three things.

1. When the soule renounceth the supremacy and authority of all these four selves, casts off the yoke as not its rule, when it shakes off all these, as having nothing to doe with it.

2. When it doth not acknowledge any fulnesse in them to believe what they promise: as when sin seemes pleasant, and ability seemes good, then the heart saith, it is not in them, there is no such matter, there is nothing in them that can give any content to the soule; the soule saith, it is not to be had in these.

3. The soule refuseth to be subject to, or work for any of these as its Master, 1 Cor. 6. 19. *ye are not your owne, nor your selves.* Its not in our authority to doe what we will: not what *Selfe* will, but what the *Lord* will. The phrase is taken from a similitude, when a man renounceth to be under the government of another. I will not meddle with it, saith hee, this is to deny a thing: thus the soule deales with *Selfe*, and saith, the Lord onely hath authority over me, and shall command me, *Matth. 26. 72.* Peter denyed *Christ* with an oath, that hee knew not the man, that is, *Christ* is not my Master, I know him not. So the soule saith to *Selfe*, when in time of persecution life pleades, and saith, what shall

shall become of me, the soule saith, I know thee not, thou art not my Master. If lust tempts the soul, answer *I know not my sinne, I know not the man*. Covetousnesse bids sell on the Lords day; but the soule answers I know not covetousnesse; so Pride saith, why should I endure this or that injury? Why should hee speake against me, &c? then saith the soule, what care I for gain saying, *I know not pride, Hosea 14. 3. Asbur shall not save us, but with the Lord vve shall finde mercy; this is to deny selfe.*

The points then are two.

A mans selfe naturally is a God to his soule, For why else should CH R I S T lay this weight on them; as who should say; looke to it, for it will crowde into diverse duties, this Pope-like sin will rovv in every mans boate, it would be universall in every estate; oh this selfe is in every man, and swayes there. Therefore our Saviour gives caution concerning this, to which we are subject. But the last, namely, the gracious selfe is not so much intended here, though this be too. But especially the three former are here intended, *Psal. 12. 4. Our tongues are our owne, who shall be over vs?* the wicked stouit it out against God, and vwill have no other God then their own selves. Reproofe shall not controule them, our tongues are our ovvne. Wee will hold our old course still; tell us not of lwea-
ring, we vwill sweare still, *Matth. 15. 6.* The Scribes made Traditions the Rule, and themselves gods; and thereby made the command of God of none effect, that is, Vnlorded them, and lorded it over them. Conceits must rule, *Ier. 2. 31. We are Lords,*

Mark. 15. 41

Lev. 2. 31.

we

we will come no more at shoe. As who should say,
thou thinkest to command us, but thy command
shall not prevaile; thus they loide it, and will be
above God and his commands, this is to be a god
to him selfe, 1 Pet. 4. 1, 2, 3. they walke after the
will of the Gentiles, not what God will, but vvhath
a Gentiles corrupt heart vwill command, that is
done: thus you idle persons, and such as follow
pleasures, and Cards, and Dice, on the Sabbath;
God forbids you, but you will have them. Where
fore they be your Gods; and unlesse you will
be satisfied, you fall out with heaven and earth
and all; *this selfe must be denyed.*

1 Pet. 4. 1, 2, 3.

Because every naturall man seekes in himselfe
and from himselfe help in what ever he doth; he
expects helpe from something of his owne; and
this is ore part of that Deity the soule puts upon
selfe, and makes Selfe a God, *Isa. 40. 13. by my wis-
dome I have done it;* he thinkes vwith his wisdom
and power to doe all. His own power is his God;
he is sufficient to doe it, and vvhoe can crosse it. He
thinkes, no God can command him, but thinks he
can doe vvhath he pleaseth, *Dan. 4. 30. Nebuchad-
nessar* *king of Babel,* which he had built, when
he had gone up into his Tower, he doth not say,
is not this Babel which God hath built, but hee
saith, is not this great Babel vvhich I have built;
he thought he had all the power in himselfe, there-
fore after, when hee was humbled by God, and
had beene sent out a grazing amongst the beasts
while God made him see, Hee was the worker
of his fall, hee saw then, God did vvhath he would;
but he thought before, it was in his owne hand;
this

Ref. 1.

Dan. 4. 30.

Ver. 34.

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Mark. 15. 4

Ier. 2. 31

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Because every naturall man seekes in himfelfe and from himfelfe help in what ever he doth; he expects helpe from something of his owne, and this is ore part of that Deity the soule puts upon selfe, and makes Selfe a God, 1 Sa. 10. 13. *by my wisdom I have done it*; he thinkes with his wisdom and power to doe all. His own power is his God; he is sufficient to doe it, and who can crosse it? He thinkes, no God can command him, but thinkes he can doe vwhat he pleaseth, Dan. 4. 30. *Nebuchadnezzar said, my great of Babel, which he had built, when he had gone up into his Tower, he doth not say, is not this Babel, which God hath built, but hee saith, is not this great Babel which I have built?* he thought he had all the power in himfelfe, therefore after, when hee vvas humbled by God, and had beene sent out a grazing amongst the beasts, while God made him see, Hee was the worker, hee saw then, God did vwhat he would, but he thought before, it was in his owne hand; *this*

Ref. 1.

Dan. 4. 30.

Ver. 34.

2000

this

this is to be a God; and this is in the heart of every naturall man. Life, Lusts, Parts, are the three Gods in the world; and in mens hearts. Drunkenness swayes the Drunkard; swearing is the chiefe commander over the black-mouth'd swea-
Gen. 11.4 ter; the mony of the rich man is his commander. The word of God saith, Thou shalt not have this and that; but the heart saith, I must have it so, and will have it so; and it must be so; thus rich men will doe what they list; because they are richer then others; thus Riches is their God, and they make it the first cause, and their commander.

Reas. 2.

As men doe expect all from themselves, so they ascribe all to themselves in what ever they doe; they make their owne persons the ends of their actions; they doe homage to selfe and finne, and looke not to the obeying of God; so everything is wrought for a mans selfe; *Gen. 11.4* they would build them a Tower to get them a name; They would build it as Authors of it themselves; and then the end; to get themselves a name. So selfe was in all that they did; and ascribed at. So *Dan. 4.30*. Nebuchadnezzar did build *Babell* for the honour of his name. Thus he made himselfe a God in building of it; and a God in the end, and time of it; hee worked all of himselfe, and for himselfe. Thus men make themselves gods; as all Rivers come from the Sea; and flow thither againe; so we thinke, all is done for us and by our selves. It is my parts, my gifts, and my credit; all is mine, and all selfe. Many Selfe-lovers, that in the time of *Queen Mary* made a denyall of God, and sinned against Conscience, and against Nature, and all for selfe sake. *1. 1. 1.*
 because

Gen. 11.4

Dan. 4.30

1. 1. 1.

because their *God, Life and Safety* commands it. So againe afterwards in *Queene Elizabeths* time, then they would turne againe, and say all is well: thus a naturall man is nothing but selfe; so it is in every particular.

Because men naturally being bliade, doe conceive their owne credit and excellencie to be the chiefeft good; and this is the maine cause why we make our selves our Gods. *Adam* fell for this, he would faine be a God; man being next to God, and is the chiefeft good of all other creatures, and sees all other creatures are inferiour to him, and therefore the soule of man being the chiefeft good next God, and so missing of the right God, he makes that which he conceived to be the best, his God, that is, selfe: this is the reason: God-selfe is best next to the God of heaven: so a man sets up Selfe above all, and it will be a God. When there was no King in *Israel*, every man did what was good in his owne eyes; when there was no King to rule them, then every man was his owne King; so every man is his owne God. *Ephes. 2. 12.* *Eph 2 12.* the text saith, *They walked without God in the world.* as the Prophet said, *As thy cities are, so are thy gods, O Iudah, Ier. 2. 28.* So, as thy finnes are, so are thy Gods, O thou wretch. God-Covetousnesse, God-Selfe, God-Pride is in every thing; the creature missing of Gods sufficiencie, will make his owne selfe sufficient; and missing the commanding God, he will command himselfe. *Ier. 128.*

It is a word of Instruction; Here we see why wicked mens hearts are so opposite to the word of God, and are so troubled at it. It is because the

Judg. 18. 24.
Jer. 2. 11.

Act. 19.

Judg. 18. 24.

God of heaven by the word would pluck away these Dunghill-Gods: hence comes an uproare in the towne and family, here is the reason, he would *take away their Gods, Judg. 18. 24. Jer. 2. 11. Hath any nation changed their Gods, &c.* They will not change their Gods, but maintaine them still; and can you blame them that they maintaine their Gods? So now when the God of heaven comes by his word, and plucks at God-Covetousnesse, and God-Pride, and God-Lusts, Oh *Labans* Gods are going, he must needs pursue them. So *Deme- trius* his God-Covetousnesse was going, as well as *Diana*, therefore he stood stoutly for it. Great was his covetousnesse, the Text saith, Great was the profit that came to him by *Diana*, the profit was that that stuck in his stomack, and therefore he stood for *Diana*. And this is the reason why drunkards raile at the Ministers, Oh the cup is plucking from their nose, they would have their God *Bacchus* still, and therefore they are up in armes to maintaine it. If an English man should goe to the French King, and pluck off the Crowne from his head, doe you think there would not be an uproare? So when the King and God-Selfe is uncrowned, Oh what an uproare is there to maintaine the Godhead of Corruption! Hence the power of the word is very troublesome to them; Oh they cry out they are undone. *Judg. 18. 24. Micah* thought, God could not but blesse him when he had a Levite in his house; but when the *Dauides* carry away his Priest and his Gods too, he followes them, and cryes out very much, and they aske him why he did so? saith he, You have *taken*

taken away my Gods, and aske you me what I
aile? They were his Gods, and he was the God-
maker: so it is in the world, when the God-Sin,
and the God-Selfe is packing away from them,
then they play *Micah*, cry after their Gods, and
they must by force be carried away, or else they
will not be suffered. It grieues the drunkard to
part with his God; this is the reason, why they
cry out so; Oh these base courses are their Gods,
and you take them away; that is the reason of all
their stirre.

It teacheth Selfe-Seekers, what to expect from
the hand of the Lord: viz. The fiercenesse of his
displeasure, the heauie hand of his wrath; and in-
dignation, for he is a jealous God of his honour;
and what greater wrong can you doe, then ad-
mire Selfe, and contemne God; to preferre the
gift before the giver, to preferre life before God,
and to let sinne thrust God out of his throne, if we
could; and to set up a company of idolls: nay,
what greater dishonour can you doe to God, then
to aduance lust, and Desire sinne, and let God be
neglected? How dares a poore creature doe this?
I haue enough for mine selfe, but I thrust God
out by Chemy: How shall God beare and endure
this at your hands? *Dan. 4. 31.* While *Nebuchad-
nezzar* was vaunting himselfe, God sent him packe
to graze among the beasts. What, strike
at the Almighty? What, none else? Oh the
wrath of God will be upon thee, while thou art
so doing, and he will make thee see God is God,
and thou shalt be worshipped. *2. 23.*

While *Herod* was admiring himselfe, the Lord
sent

7 se 2.

Dan. 4. 31.

Adm. 7.

sent vermine to devoure his carcasſe; and he immediately died like a beaſt as he was. As if the Angel ſhould have ſaid, Is it good now to be a God? vengeance came preſently from heaven. Oh you that be ſinfully, and will ſtill ſell, and talke vainly on the Sabbath day, and ſit prating at your doores ſtill: Oh God will come and puſh downe all theſe idolls of yours; yea, when you ſhall howle to him for helpe, he will ſend you to them for helpe; all you profane drunkards, and curſed ſwearers, the great God of heaven will come downe, and pluck away all your Gods here, and the Lord will bid you goe to your idolls for help, and then they will leave you in the lurch; and unleſſe you leave them, God will ſend you and them to hell. *Exod. 12. 12. Pharaoh* was a ſtout-hearted man, and cared not for *Iehovah*, but God ſaith, I will ſmite him, and execute my fierce wrath upon all the firſt-borne in Egypt. *Moses* told him, *Iehovah* commanded it, but ſaith he he, What care I for *Iehovah*? I know him not: but marke what followed, God plagued him afterward for it. If there be any *Pharaoh* in this Congregation, let him know, the Lord will make him ſtoope; and he will pluck away all your idolls from you. Doe you thinke, he will be juſtled out of his throne? No, no; and that you ſhall know one day.

If a man will be my Diſciple, let him deny himſelfe.

Self-deniall is a ſpeciall meanes to make us Diſciples of Chriſt.

This

This is the way we must walk in, we must have no other Lord then Christ, and then, come after Christ, or else no following of him: but *Denying all makes a sound Disciple.*

This truth is made knowne in three particulars. Our safety, sufficiency and the like must all be laid downe, before we can be Christs Disciples. Our selfe, life, and all, must be laid downe at Christs feet.

1. We must lay downe selfe. *Act. 15. 12.* It is a commendation to them, that they hazarded their life for Christ to doe what he would with them. *Act. 21. 14.* He had in a readinesse, not onely to be bound, but to die for the Gospel of our Lord Iesus Christ, as who should say, What thou wilt Lord, life, or wealth, or what thou wilt, it is here, Lord take it. I will lay it downe at Christs feet. *Philip. 2. 3.* *Ephremites* was commended for that he was nigh unto death, not regarding life, but gave up himselfe: so must we, give up our selves, not regarding life, or any conceited excellencie of wit, learning, understanding, &c. all must lie in the dust: a man must be a foole, that he may be wise. *2 Cor. 10. 5.* Casting downe imaginations, and every thing that exalteth it selfe, and bringing into captivity every thought unto the obedience of Christ. You say, I will never beare this; Oh you must down with these, they are treasonable thoughts, & must be captivated: so also our wills, they must down, God will not have you women, to take up these vaine fashions, you must deny them all. *1 Cor. 13. 5.* *Paul* Lord, what wilt thou have me to doe I will do any thing, I will

Act. 15. 26.

Act. 21. 14.

2 Cor. 10. 5.

Math 18.9.

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Jonah I.

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Jonah 2

lay downe any thing: you must not have your wills, but lay downe all at Christs feet; and thou that wilt not lay downe every lust for Christ, shalt never have him. Christ prayed, that if it were possible, that cup might passe from him, but he would haue his Fathers will be done. So we must doe what God will haue us to doe; yea, all the violent affections of the world must downe. *Matth. 18.9.*

If thy eye cause thee to offend, pluck it out; out with all these right eyes. Oh you love them dearly, but out with them; and resign up reason, will and affections, as a man that failes by a castle, or the like; he must pull downe the top faile in token of submission; so we must pull downe our masts, or else the cannons of the vengeance of the Almighty will let fire against us. *bro I like you*

As all must be laid downe at Christs feet,
so we must not dresse on any thing here below;
admire not the world; neither expect any suffici-
ency from any thing; false life, peace, &c. *Idem.*
The way of man is not in him (c). Therefore see
the vilenesse of these things, and trust not to them,
for they will surely faile *circul. 11. in ch. 3. v. 10.*

make a shew out to goe out *Nathan*; and glie to
David; but God sent a whirlwind; and cast him
into the sea; and then he had enough of follow-
ing himselfe. *2 Sam. 11. 31* And therefore he con-
victes, They that follow lying vanities; for all e
their owne mercy: this you shall finde in follow-
ing lying vanities, you shall forsake your owne
mercy: before *Iudith* thought it was best to go to
Assur; but after, she saved the wife. Therefore
let us be our owne sufficient in our felicitatio-
ning

thing, nor expect any thing from it. Therefore because it is not in vs to helpe our selves, let us lay all at the feet of Christ, and expect nothing from Selfe sufficiencie, but all from Christ.

3. When we have renounced the authority of all these, and their sufficiencie; Then thirdly, Never lovethem more, let not thy affections be hankering after them; a servant if he be once out of a bad service, he never returnes thither againe. *Matth. 4. 20.* They left their Nets and followed Christ. *Matth. 8.* When the Disciple would goe bury his father, Christ would not let him returne againe, *Let the dead bury the dead*, saith our Saviour: so let not us have our hearts hankering after them, when we have rid our fingers of them, as *Lots* wife did after *Sodome*; therefore looke not backe, bestow not thy heart upon them; and if thou canst thus follow him, thou art a Disciple of our Saviour: but if you know any thing that hath authority, or sufficiencie, or is to be loved besides Christ, in a fit opportunity you will forsake Christ, and stick to it; therefore, I beseech you, looke to it.

Because that Christs and Selves service cannot stand together; to have Self in any thing, is to put out Christ; no man can serve two Masters, the one will command one thing, and the other will command another; a man cannot serve the King of *England*, and the King of *Spain*; for the King of *Spain* commands to goe to *Masse*; the King of *England* commands to serve the true God according to the Gospell; a man cannot fight for the King of *Denmark*, and the *Emperour* too; so Christ commands to kill your lusts, and you will keepe them;

Reason II.

them; these two commands cannot stand together, there cannot be two Sunnes in one firmament, nor two Gods in one heart; therefore sin must be first downe, before Christ can be up in the heart. If a man be a hired servant, he must not be at his own dispose, but at the disposall of his master; so if you be Christs servants, you must serve him; but if you will live as ye list, and be free from his power, you cannot be his Disciples; but if you will have Christ to be your King, you must not doe what you list, but submit to him. *Rom. 8. 7.* For the wisdom of the flesh is not subject to the law of God, neither indeed can be; therefore avoid it, submit not to the authority of it.

Reason 2.

As we cannot exercise our selves in the service of these, and Christ too; so secondly, another Argument is this. Because the duty we owe to Christ, is the maine, and chiefe duty. We must bestow the chiefeest service on him; therefore unlesse we renounce all for Christ, we cannot be his servants, for he must have the chiefeest service. *John 21. 15.* Peter stood it out, and yet after denies Christ. Marke how our Saviour tryes him, lovest thou me more then these? *Feed my lambs;* as who should say, if thou lovest not me more then these, then thou canst not serve me.

Then the point is cleare, if without selfe-deniall the authority of Christ cannot be acknowledged; if our hearts cannot be bestowed on Christ unlesse we trample on our selves; then it is cleare, we must deny our selves before we be Christs Disciples. The deluge of miseries hath overspread other countreys, and it is neere us; therefore

fore it is fit to deny our selves, to prepare for a
Crosse.

It shewes us that it is not an easie thing to enter
into Christs service, or to persevere in the same, it
is not an holy-day taske, or an easie matter, but ve-
ry hard and difficult: this strait gate makes a man
strive, and pincheth him sore; hee must strip him-
selfe naked to creepe in at this strait gate. You
count it a matter of nothing to be a christian, I
grant it is an easie matter to be such as you be, to
patter over a few prayers, which a childe of five
or sixe yeeres old may doe; many a drunkard and
civilian would goe to heaven, if this would serve
turne; but alas, it is a harder thing then you are
aware of; you must deny life and all, and not only
some profits or pleasures in life; yea and have it
not onely in a readinesse to be bound, but to die
for the Lord Iesus, or to suffer any thing for him.
Oh it is not an easie thing to deny a mans selfe; do
they deny themselves that will not deny a locke,
a feather, or a vaine fashion? but can you deny
life, liberty, lands, livings? is it easie to goe to pri-
son? you that have your secret lusts, is it easie to
leave them? oh know, it is not easie to be a chris-
tian; you drunkards and adulterers, bid adieu to
your lusts, your gods must downe, and it is not an
easie thing to lay them downe.

It is a word of instruction also, to shew us the
reason why many that seem to follow Christ, per-
severe not in a good course, but turne all into a
smoake, such as have tooke presse-money of
Christ, and turne to the enemy: the cause is, they
went not the ready way, they did not Deny selfe,
therefore

John 8. 50.

therefore in conclusion, they deny our Saviour; they that take up the profession of religion, and forsake it when opportunity is offered, the reason of it is, they did not forsake themselves, therefore they forsake our Saviour, the way of Selfe-deniall: Christ walked in, John 8. 50. he sought not himselfe and his owne glory, nay, he emptied himselfe when he led captivity captive, he laid downe all; had not he denied himselfe, woe had beene to our soules; but he laid downe his life, and if you purpose to be his Disciples, you must lay downe life and selfe too; this is the reason why those who in former times thought their money as good silver as another, yet they have turned away in the day of Battell, and are become the deadliest enemies to Christ that are; here is the ground, Selfe strucke behinde, Math. 9. *Strive to enter in at the strait gate, for strait is the gate, and narrow the way that leadeth to happiness.* There is a strait gate before a narrow way, and because men goe not through the strait gate, they goe not through the narrow way: the strait gate is Selfe-denyall, you must strip your selves starke naked; hence one stumbles, and another staggers in the narrow way: the way is narrow, you miss the strait gate, and so fall short of the narrow way. Idle travellers when they come in dirty wales, will breake a gap, and wandering a great way, and not finding the way, they are forced to come backe, and goe the same way they went at the first: so men will be Christians so long as they may keepe ease, the drunkard would goe to heaven, if he might carry an Alehouse on his backe, &c. but when they come to

any difficulty, they breake a gap in a Christian course: it befalls many a professor as it doth an idle buyer, he will be cheapning, but will not buy, because he will not come to the price: therefore take notice of it, you come to cheapen, you would have grace, and you would be saved, but you will not have it on Christs termes, you will not deny your selves, which must be, if ever you be saved by Christ.

But how may a man know whether hee hath
Selfe-denyall or no? how farre may a man have
Selfe-denyall, and deny selfe and all?

For the answer, two things are to be observed.

First, I will shew how farre this is in Gods ser-
vants.

Secondly, I will come to the main tryall, to shew who they be that deny solfe.

First, how farre Selfe is in the Saints, by way
of caution.

And the cautions are three:

First, the best of Gods servants, those of the highest forme, and greatest strength, they have some selfe in them, but they are not selfe; *Phil. 2. Phil. 2. 1.*
21. all lacke therein; it is a disease that will pester the best Saints more or lesse; *1 Sam. 5. 1 Sam. 5.* when the Arke was set before that cursed *Dagon*, the head of it was broken downe, but the stumpe remained still; so that although the Arke, the blessed spirit of God hath bene in the heart of the Saints, and the neckes of their *Dagon* corruptions be broken, yet the stumps of *Dagon* remain in the best Saints. *Paul* that was a Lieutenant, or Colonel in Christs campe, yet he had not learned this lesson without

Quay.

Infant

Original

Phil 2.8.13

I-Sam-fu

booke, 2 Cor. 11. 9. we had the sentence of death in our selves, that we should not trust in our selves, it came off marvellous hard: Christ was faine to sling him off from his horse on the ground, that he might not trust in himselfe. Experienced *Paul* must learne this selfe-deniall, there is some stumpe of this in every man.

2. It is marvellous stirring, and it will slip into the best of our services, to hinder our soules industry: this selfe taking greatest hold, and is hardly removed. In nature, though the senses be gone, yet there will be a pulse stirring so long as there is any life in a man: so in this body of sinne, this originall sinne spreads it selfe, how ever some base lusts fall off, yet the pulse Selfe is on every occasion hindering, *Iohn 21. 18.* they shall carry thee whither thou wouldest not, &c. although *Peter* was an aged Christian, after all troubles that had berided him, one would have thought hee would have laine downe easily, being one foot in the grave already; but our Saviour tels him, they should carry him whither he would not.

3. It not onely stirres, but is also too strong for us many times. It is one thing to have the motions of it, and another thing to be overcome by it; therefore in the third place Selfe may carry a man to that which crosseth his desire: hence *Abraham* told a lye, *David* fained himselfe mad, *Abraham* feared his life, therefore speakes falsely: *David* feared his life, therefore expresseth foolishnesse in his practise. Selfe-sufficiency, and selfe-practise made *Peter* deny his Master, and yet notwithstanding all this, the Saints doe deny themselves. And the tryals thereof are foure. 1. See

See what a price thou puttest upon life and safety, whether thou art not content to part with them, or whether thou partest with all that may crosse them; if thou puttest such sufficiency in life and parts, know thou art no self-denyer. It is easie for a man to be frequent in service; that may further credit, but when it comes to the pinch, that either *Baal* must be God, or that Christ must be God; art thou then content to take the wall of Christ? then as yet thou art a god to thy selfe, *Acts 20. 24.* *I count not my life deare unto me, that I may finish my course with joy:* the finishing of *Pauls* course is a carefull perseverance for the glory of God, as who should say, had I put a price on safety, I had never beene able to discharge the duty of an Apostle, but it is not precious, as who should say, I weigh it not: hee that serves himselfe by serving Christ, makes Christ serve him, hee serves not Christ. *Sathan* accused *Iob* thus, *Doth Iob serve God for nought?* as who should say, hee doth not serve God, but himselfe in serving of God, hee serves his owne honour, that serves Christ for honour: he that doth service for riches, doth not serve Christ, but his profit and riches. When *Pilate* would see whether they would have Christ, he saith, *Matth. 27. 21.* *Will you that I let loose to you, Christ or Barabbas?* as who should say, I shall see now whether your hearts are toward him, they reply, not Christ, but *Barabbas*, as who should say, we will have none of Christ. Let me make Proclamation, will ye have the glory of God, or safety? shall I give to you the commodity of prayers or profits whether shall I let loose to you meditation

Matth. 27. 21.

on the word of God, or prophaneſſe on the Lords day? ſaith one, let me have profit, ſaith another, let me have prophane ſports, take you your prayer, preaching, &c. ſaith another, if Popery come, I will be a Papiſt: yea ſaith the drunkard, give me my cups, and take you the repetition of ſermons; what is this in Engliſh, but to ſay, wee will have *Barabbas*? the caſe is cleere, you are drunkards ſtill, and ſolfe-ſeckers ſtill, what ſhall become of me and mine, ſaith one, ſhall we beg? ſhall not we follow our riches and our uſury, but begge for our living? yea better beg and burne too, then deny Chriſt, and live in any knowne ſinne, as ſwearing, drunkenneſſe, uſury, &c.

2 As we ſhould ſee what we put moſt price upon, ſo in cold bloud, and ſad conſideration, try thy ſelfe whether thou art not willing to take notice of ſuch truths as doe threaten the hazzarding of thy life; if thou canſt not hearken to ſuch becauſe thou wouldeſt not ſuffer, the truth is, as yet thou art a God to thy ſelfe, *Ier. 2. 11. Haſt a nation changed their Gods for thoſe that are no Gods?* this is made as a maine affection they have to Idols, it is observable, none would change his God. Obſerve this in thine owne ſoule, pride, luſt, &c. and art thou loth to change them? and art thou loth to heare it is unlawfull to ſell on the Lords day? or to put thy money to uſury? Oh then there is a God at home: oh you are loth to change god-credit and god-profit. Many men ſay, it is good to pray, but I ſhall be ſcourged, and men will ſay, what are you turned Profeſſour? but men for credits ſake will not doe it; here are your Gods: oh your God-credit ſticks upon

upon you, therefore you are loth to heare those
truths: oh undeifie your credit, *John 12. 42.* Many John 12. 42
assented to the faith, but durst not discover it, lest the
Pharisees should cast them out: as who should say, the
truth is good, but if we professe it, the truth is,
there is but one way, we must be cast out: oh take
heed this be not in thee. In beths the soule as it did
Rachel, she stole Labans Gods, and laid them under
her: she was content all should be ransacked for
them, but she lay upon the Gods, they must not
be seene: so hast thou an Idoll of profit in thy pro-
fession, dost thou make profession a stalking-horse
for credit: the case is certaine, thou art an Idolater.

3 Consider what it is that gives thy soule con-
tentment in duty, so man spends his time, but hee
will expect some good: so see what it is that
sweetens thy service, dost thou eat thy bread with
joy, because God accepts thee, *Ecclesi. 9. 7.* is thy Ecclesi. 9. 7.
heart sustained, because God accepts thee in pray-
er, in hearing is this the sweet of thy labour: is
this thy rejoycing, the testimony of a good con-
science, *2 Cor. 1. 12.* in the midst of reproches, dis- 2 Cor. 1. 12
graces of thy name, malicious dealing to thy per-
son, dost this quiet thee in the midst of all wants
is this thy rejoycing, even the testimony of thy
conscience: is thy heart here contented to let all
ease and liberty to goe for Christ? if it be so, then
God is thy God, *1 Sam. 30. 6.* when *Ziglag* was 1 Sam. 30. 6
taken, and *David*'s wives carried away, see yet
David comforted himselfe in his God, as who
should say, It is enough, Gods mine, what ever
becomes of this life, I am sure of a better, but is it
so, that thou professest Christ onely because of the
applause

2 Sam. 18. 33.

2 Sam. 19. 6.

applause of christians, and when respect failes, doth thy endeavour faile? the case is cleare, thou art Selfe still. The soule that hath God, cannot be content without God; but if thou slingest away all, because thou hast not what thou wouldest have, thou art a God to thy selfe. The Winde-Mill stirs no further then the winde stirs it, so the winde of applause stirs thy soule to pray, this is Selfe, 2 Sam. 18. 33. *Oh my son Absalom, my son Absalom, &c.* It is a lively patterne of a selfe-loving soule. But marke how *Isab* takes him up in the 6 v. of the 19, chapter. Now I see who carried *David's* heart; if you might have had your fine *Absalom*, it would have pleased you well though all we had dyed; so in the time of opposition dost thou sit like *Rachel*, and wilt not be comforted, because Profit is not; and though Christ, and grace, and dutie, be neglected, thou weighest it not; I say as *Isab* this day, *I see it and know it.* If grace had never beene communicated, if thou hadst thy *Absalom* of honour, it would have pleased thee: know for certaine, that that which this contents thee, is a God to thee. God was never God to thee yet.

4 The fourth note is most pregnant. See if thou be content to give up all to Christ; give money, parts, profits, and praise, and let Christ doe what he will with them; art thou content to resigne up all into his hands, if Christ may be honoured with any thing of them? art thou content to loose it then hast thou denyed Selfe: if the heart resolves to let Christ alone with them, I have nothing to doe with any, then let Christ take life and parts, and whatsoever it be to procure his honour and praise: nay,

nay, a selfe-denying heart is content Christ should take away his corruptions, and counts it a great blessing too. The soule hath nothing to doe with Prosperity and Liberty, therefore submits and obeyes Christ, *Acts 2. 45. All those* (saith the Text) *that were to professe Christ, sold all, and none had any thing of his owne* so let that be the frame of thy heart, sell all, and say, I have no honour, liberty, or ease, but I give all to Christ, and let him do what hee will with them. In time of persecution, say liberty is not mine, let Christ dispose of all; this is a heart worth gold, but when thou hast some reservations, I will professe Christ, but hee shall yeeld to me in this, to give me life; this I will not part with in any case, this heart never denied Selfe. Therefore let us doe as *Mephibosheth*, *Let him take all, sith my Lord the King is returned in peace*; *2 Sam. 19. 30.* so is it here, if carnall reasoning be parting stakes with Christ, no, saith the soule, let him take all, sith God is mine in Christ. Lay now your hearts to this touchstone: dost thou finde these? then thou art grounded on a good foundation; thou mayest be shaken, but shalt not be overthrowne, but if in exanunation and tryall, thou canst not finde all these in thee, thou art a coloured hypocrite, varnished over for a while, but it will not hold, and in the end, thou and thy profession will vanish like smoake. Christ will purge thee of this Selfe, or else he will never doe good to thee.

It is thirdly a word of exhortation. Is this the course of a christian, to follow Christ? oh then be consecreted in the name of Christ, to Deny-Selfe, begin at the right way, enter in at the strait gate, and

Acts 2. 45.

2 Sam. 19. 30.

2 Sam. 19. 30.

2 Sam. 19. 30.

2 Sam. 19. 30.

2 Sam. 19. 30.

2 Sam. 19. 30.

John 15. 19.

and you shall persevere in the narrow way, *John 15. 19. I have chosen you out of the world.* Hee that will be a servant, must doe two things: first, he must renounce all other Masters, secondly, he must renounce his owne liberty, so we must renounce the masterdome of sinne and the world, and be content to be commanded by Christ, and then follow him: you cannot serve God and Mammion. Renounce all, and serve Christ.

Quest.

But how shall we shake off Selfe? here wee are at a plunge, we should doe it, but how may wee not only to plucke off our coats, but our shirts too.

Answe.
1. Meanes.

of 1. m. 2.

The meanes are three. First, observe the baseness of this condition, which may make us to renounce it: which baseness and vilenesse appears partly in the nature of it, partly in the evil it brings.

First, the nature of it. It is the basest slavery, when a man will attend his owne corruptions. If *Pharaoh* bondage in *Egypt* and *Babylon* were but shadowes of this: a poore Negro that tugs under the Turks is a freeman to this. And the misery appears in three degrees.

Rom. 6. 12. 19.

20.

First, sinne is the supream ruler in every carnall heart: hence it is said to give lawes, *Rom. 6. 12. 19. 20. Servants to sinne, and free from righteousness:* as who should say, righteousness hath nothing to do with thee. Temperance hath nothing to doe with the drunkard, the adulterer hath given himselfe to uncleanness.

Ephes 2. 2.

Secondly, Satan by sinne domineers over the soule, it is under his command, *Ephes. 2. 2. hee walks*

walk after the Prince of the power of the ayre, as Iusts and Sathan would have them, so they lived, 1 Cor. 12. 2. carried away unto dumb Idols as they were led. Sathan is a slave to sinne, and thou art a slave to him. It is a base thing to be a scullion, but to be a slave to a scullion no man can beare.

Thirdly, he is a servant to a corrupt minde: wee are slaves to our owne soules, which are servants to Sathan who is a slave to sinne. This every self-seeker doth, he serves his corrupt minde, servant to Sathan who is slave to sinne, a slave to the servant of a servant. Heare this, oh ye contemners, drunkards, usurers, &c. come and see your slavery; you boast of your brave spirits, that you can break the bonds of the word, but holy men, you thinke, are drudges; what alwaies heare and pray: to be thus fettered all ones life time, this is a slavery. No, no, you are the slaves, the drunkard must aske the twell leave to be sober, a drunken divell leads him by the nose to a smoaky Alehouse: thou that art proud, be meek if thou canst, no, no, thou must aske a proud heart leave to be humble; there is no difference betwene Sathan and thee, onely that he is cooped up in hell, and thou art cooped up under sinne. You freemen, I tell you, you are the basest vassals under heaven, let therefore the drudgery drive you out of the house, and thinke with your selves, shall I be led by my base corruptions, like a foole to the stocks: will you be slaves to sinne and Sathan? flye the country rather, now the service of the Lord is perfect liberty, 1am. 1. 25. Iohn 8. 32. the truth shall make you free. Now is it not better that the spirit of God which is freedome, should rule

1am. 1. 25.
Iohn 8. 32.

you, then sinne and slavery should guide you: for shame labour to come out of this slavery.

Secondly, the evill that comes by this selfe-seeking, all the ordinances of God, as the Word, Prayer, Sacraments, you and they are accursed so farre as you seeke your selfe by them: they that preach for themselves, God curseth them and their preaching too: he that heares for Selfe, his hearing is accursed, for Selfe is the Master and commands thee, as a ship that is never so well furnished with tacklings, if it runne upon a rock, it splits; so though thou be never so frequent in all sorts of holy duties, if thy aime be naught, and you split upon the rock of Selfe, all is accursed. *Matth. 6. 23, if thy light be darknesse, how great is that darknesse?* that is, if thy conscience be deluded, thy case is sinfull.

This evill that comes by selfe-seeking, appears in three things.

First, God entertaines no such sacrifice: why? it is that which is dishonourable unto God, and can he accept it, *Isa. 58. 5.* a company of hypocrites sought their pleasure, now saith God, canst thou call this a fast? Is this such a day as I have chosen? no, I accept no such service.

Secondly, God afflicts not, hee rewards not any such service: why should God doe the worke, and we take the praise? *Matth. 6. 3.* they gave almes to be seene of men, but what followes? you have your reward, saith our Saviour, as who should say, you did it to be seene of men, and you were seene: I will not reward you; you serve not God but Selfe, let Selfe therefore reward you.

Thirdly, it takes away the comfort of a mans

conuersation: this will shake the soules of many hypocrites at the day of death, after all the pains of outward performance of duty, because hee sought himselfe: hee sinkes in sorrowes, and all the Ministers in the world, and all the carnall friends under heaven cannot comfort him: when carnall friends come and tell him he hath done so and so, and hath beene an ancient Professor, and a good neighbour, &c. yea, saith hee, I have served my selfe, and not God in it, therefore to hell I must and shall goe, because of this: this will breake the necke of many hypocrites, when an humble selfe-denying heart, though his abilities be but small, yet being humble hearted, his prayers shall be heard and accepted, when the prayers of many a glorious Professor that was an hypocrite, shall fall to the dust: as therefore you would have your prayers heard, flye away from this selfe-seeking,

Secondly, let us consider the good that comes by selfe-denying, that it may wooe our hearts to it. Now the good is double.

First, it is the way to have our selves, and whatsoever is in us (not sinfull) our safety, comfort, sufficiency, credit, it doth not remove these, but onely rectifie them; it is a groundlesse suspition of carnall hearts, they thinke if they lay all at stake, they must take their leave of all, profit and comfort and all. No denying of a mans selfe, doth not take all these away, but maintaines them. The onely way for a subject to be preserved, is to yeeld homage to his Prince, but if a man prove traitor to the Crowne, he shall be hanged for a traitor; so life, sufficiency, safety, are good subjects so farre as

2 Cor. 6. 17.

Mat. 19. 29.

they serve God, but if they take the will of Gods will, and will be rulers, you may be hanged as traitors, whereas otherwise you might have been honoured as subjects, *Math. 16. 25. Hee that loseth his life, shall save it:* the losing of a mans life is the next way to save it: it doth not take away pleasure: rejoyce evermore, though not in Drunkenesse: it proves a greater good then if we had served Selfe: the denying of Selfe is the improving of Selfe, and the renouncing of sinne is the next way to get pardon of it: if we lay downe our wit, behold a greater wisdom to direct us: empty your selves of frothy vanities, and you shall be wholly possessed of the glory of Christ, who would not then change for a better? Come out of Selfe, and you shall have a Saviour, *2 Cor. 6. 17. 18. Come out of her my people, and I will dwell in you:* come out of your owne power, and the Lord will bestow strength; lay downe God selfe, and the great God will cheere you, *Matth. 19. 29.* they forsooke their fathers, and their nets, and marke what Christ addes, *whoever forsakes father or mother, wives or children, or lands for my sake, and the Gospels, shall receive an hundred fold;* that is, you have taken delight in a carnall course, lay downe those, and you shall have a hundred fold more, deny that selfe-loosenesse, and you shall have joy unspeakable and glorious; if you have left riches, you shall have unsearchable riches in Christ, and what can you have more?

Secondly, againe, if wee can deny our selves, God will not deny us, the time will come, we shall be ashamed of selfe-safety, when the time of persecution

secution approacheth, or when the day of death comes, and you are going the way of all flesh: where then is the glory and beauty of all that you expected? what now is become of your wit and policie that you doted upon? then all those parts and gifts, all that pride and stoutnesse, all will faile you, miserable comforters that they are: now the carnall wretch will say I prized life before Christ, now I must part from it; here now is all the comfort I can finde in these, I may goe to hell. It is just, God should deny us, if we deny him. God may say, goe to those Gods whom you have honoured: goe now to your Cups and Queanes, and let them pacifie your consciences: thus it is just God should deny us, because we have denyed him, but if we deny our selves, God will not deny us.

Thirdly, maintaine in thy soule the authority of the truth: thou seest the evill of Selfe, and selfe-seeking, and the good of selfe-denyall, then let the commandement of God be above thee, let that be the supream over thy soule, and be moved in the power of this. There will be a God for ever in thy soule, and therefore set up the truth, and let that be the spring of thy actions, and this will crush all privy pride and secret corruptions: he that will free himselfe from being an hired servant, will hate himselfe: and it was the policy of David, hee went to Achish, and when he thought himselfe free from Saul, so give up thy selfe to the Command of God, so Saul and Selfe will not seeke after thee, because there is a greater God there. *Rom. 8. 2. The law of the spirit of life hath made me free from the law of sinne and death: looke to the word: do not set up the law of the*

3. *Warrant*

Rom. 8. 2.

Gal. 5. 16.

the spirit of life in thy heart, and it will free thee from the law of sinne and death; as now in conference, in reprovng of sinne, a man would have his parts seene, but set up a command; reprove, and doe all in verue of that, that Selfe may shake his eares and be gone, *Gal. 5. 16. Walke in the spirit, and ye shall not fulfill the lusts of the flesh.* Many times the Saints are much perplexed, because that selfe presseth into duties, that they are weary of the worke; they cannot pray, but pride presseth in upon them, though Selfe stirre, yet fetch a command against it; attend not to the stirre of dissembler, but take a command. If there be a flaw in the Evidence of a mans land, hee will keepe his land still, but he will mend his titles: so if Selfe carry thee to dutie, keep dutie still, but mend thy tenure.

Luk. 4. 44.

John 4. 44. The woman of *Samarita* comes into the City, and tels of Christ; now that was an occasion to them to heare Christ, but their faith was set up on the word of our Saviour: To goe to the truth, and take up duty, not because Selfe egges, but because God commands. Look how high an action begins, so high it will end: let Gods command rule us, and it will be to his glory.

|| Thus you have seene the first meanes, *viz.* Self-deniall. Now we come to the second. *Take up the Crosse.* You must not thinke to goe to heaven on a feather-bed: if you will be Christs disciples, you must rake up his Crosse, and it will make you sweat. By *Crosse* we understand troubles, because the death of the Crosse was the bitterest and most accused, therefore it is put for all misery, trouble, affliction, and persecution. He must take up *his Crosse,*

Crosse, that is, because it is his owne. Every man hath his particular affliction: by taking up is meant a cheerefull undergoing of misery and affliction. God loves a cheerefull sufferer, as well as a cheerefull giver.

The points are three.

Every follower of Christ hath affliction allotted to him as a childes part. *Doct. 1.*

1 Hence it is said to be the Saints diet, *Psal. 80. 5.* *Psal 80. 5.* Thou feedest them with the bread of sorrow, and givest them tears to drinke in abundants measure.

2 As it is their food, so it is their badge, *Gal. 6.* *Gal. 6. 17.* I beare in my body the marks of the Lord Iesus. It is not a wodden Crosse as the Papists imagine that is a foolish dotage, no, but a whipped Apostle, and a scourged Apostle. I (sayes Paul) carry about with me the markes of the Lord Iesus.

3 It is the Way of a Christian, *Act. 14. 22.* *Act. 14. 22.* *Rom. 8. 17.* We are the heyres of Christ, but wee must be spit upon with Christ, and then we shall be saved with him. *Rom. 8. 17.*

4 It is their Portion, In the world ye shall have tribulation, *Iohn 16. 33.* *Rev. 2. 10.* Satan shall cast some of you into prison; the prison is their portion; ten daies is the time, Satan by his instruments is the Taylour, each man hath his crosse. *Iohn 16. 33.* *Rev. 2. 10.*

It affords first an use of instruction. Is this so, that a follower of Christ is sure to be crossed: then afflictions are no argument of Gods displeasure, for persecution is no argument of a mans bad condition, but an ensigne of grace and goodnesse. It was the folly of Iobs friends, the folly of David, that he condemned the generation of the righteous,

K

Cam.

Cant. 1. 5.

I am blacke, saith the Church, yet comely: that is, blacke in persecution, but comely in grace; though persecuted, yet gracious; condemne not then the generation of the righteous. There is no Christian but hath his particular crosse: doth any reason on this manner, it is ill ground because men plow it? ill mettle because it is melted? no, it is a signe it is good, and that the Gold-smith will make it a vessell of honour because he melts it. Affliction is the plough, and persecution is the fire, the wicked make long furrowes on the backs of Gods servants, therefore it is a signe they are good ground, the rather because they are plowed. No man saith, a man is not a souldier because hee is wounded; no, but hee will say the rather hee is a souldier, because he is wounded; a childe the rather because corrected, sanctified the rather because persecuted and afflicted.

Pse 2.

1 Pet. 4. 17.

You that make the people of God the ayme of your wrath, it is a word of terrour to you: know what your portion is; are the Saints corrected, then you will be condemned; they are troubled with wilde-fire here and there, and you with hell fire hereafter, 1 Pet. 4. 17. The time is come that judgment shall beginne at the house of God, what shall then be the end of those that obey not the Gospell of Iesus Christ? their eyes stand out with farnesse: I grant that, but what shall be their end? they are oppositeto Gods house: you have the name of Christians, but you are none of Gods house; you can stouge it after a satanicall manner, but what will your end be? if the S. of God be persecuted, what will the end of wicked opposers and drunkards be? their end will pay for all; if the righteous scarcely

be sayed, where shall the sinner and ungodly appear? *Lazarus* lived meanely here, you would thinke it hard to live so. *Dives* fared deliciously every day, and went in purple and fine linnen, who but *Dives* then? but marke the end, *Lazarus* died, and was carried by the Angels into *Abraham* bosome; he was attended on by Angels, that is observable; how ever you scorne poore christians, yet I tell you, the blessed Angels attend upon poore christians, though they dwell in a smoaky cottage, and goe in a leather coat, therefore despise them not. The rich man dyed also (for all his riches) and what became of him? the devils dragged him to hell, and there he is scorched, and cryes to *Abraham*, but marke how he answers him; Remember that thou in thy life time receivdest thy pleasure, as also *Lazarus* paine, but now he is comforted, and thou art tormented. Poore *Lazarus* that was afflicted, is now relieved, but thou hadst thy pleasure, therefore thou shalt be for ever tormented, that was the end of *Dives*. If the father deale roughly with his childe, what will he doe with a traitor? if the righteous scarcely be saved, he is faine to pray for his life, and yet after all endeavour, hee comes as farre to the haven scarcely saved. If *Abraham* scarcely come to happinesse, oh where shall the ungodly appear? where shall the haughty person that will not come in, appear? how shall thou look mercy in the face? Consider this, yea that forged God, lest he reare you in pieces, and there be none to deliver you. You Alehouse keepers, and Alehouse hunters, God is there and set your faces to him, lest he reare you in pieces, lest he will becom

of thee that livest like a swine? God speaks thus unto thee, oh thou drunkard, and thou adulterer, thou hast done this: I will set them in order before thee, and then the Lord will reare thee in pieces. You must not thinke to despise God and his servants, and goe away for no, no, consider this lest he reare you in pieces, and there be none to deliver you; God hath rods for his owne, but Scorpions for the wicked; if God correct his servants that thrive under the means, what will become of those that despise the means? If a follower bee scourged, an enemy shall be condemned.

Come wee then to the second point, that is the duty: a man must not start aside, but take up his Crosse. By Crosse I told you, was meant troubles and afflictions. This a man must take up cheerfully. Take up your crosse and follow me.

[Dof. 2.]

The followers of Iesus Christ must cheerfully undergoe what ever afflictions are allotted unto them: they must not have them whether they will or no. Afflictions are a burthen, and we must not onely lift at them, but take them up cheerfully, as if Christ had said, if you will walke uprightly, you shall have many blockes that you cannot leap over, but you must goe away with them cheerfully. It is not onely here required, but it is elsewhere commanded, Ipm. 1. 2. Count it all joy when ye fall into divers temptations, not some joy when ye fall into some temptation, but all joy when ye fall into all temptations. It is the excellency of a Christian to willingly goe through afflictions cheerfully. God loves not onely a cheerful giver, but a cheerful sufferer. Ipm. 1. 2. Count it all joy when ye fall into divers temptations.

Ipm. 1. 2.

Mch. 17.

against

against you (it is observeable, wicked mens tongues
are tipped from hell, they speake all manner of evil
vill, and as the Apostle Saint James saith, are set
on fire from hell) and what then? must you goe
into a corner and howle? no, rejoyce and be ex-
ceeding glad, or, as the word carries, a man should
leap for joy; nay, it hath beene the behaviour of
some worthies in former times that have beene in
the forefront of the battell, *Acts 20. 22.* when it
was foretold *Paul* that he should be bound at *Jerusalem*,
marke what he replies, behold, *I goe bound*
in the spirit to Ierusalem: that is, hee was willing to
undergoe it before he had it; though troubles be-
fell him, yet he went on cheerefully, *Acts 5. 41.*
they went away rejoycing that they were counted
worthy to suffer for Christ, *Phil. 2. 30.* not regar-
ding life: the Saints should have it in a readinesse,
Acts 21. 13. we must not deale with our Crosse as
Simon did, *Matth. 27. 32.* they compelled him to
carry it; but a Saint must carry his Crosse cheere-
fully: the Mariners take foule tempests as well as
saile gales, so wee that are saylers and souldiers,
must fare as we finde.

Acts 20. 22.

et or 101

Acts 5. 41.

et 11. 101

Phil. 2. 30.

Acts 21. 13.

Matth. 27. 32.

But what is it to take up a mans Crosse? *Matth. 10. 38.*
The duty consists in three things. 1. It must be our owne.
2. It must be our owne. 3. It must be our owne.
It must be our owne. Let him take up his
Crosse: that is, the affliction which God hath al-
lotred for our particular portions. we must not
bring misery on our selves; there is no credit, nor
comfort in this. The text doth not say, let him
take his Crosse, no, it is made already, so long
as we have the world and our owne corrupt hearts
and as long as there are Devils in hell, there are
troubles

2. Cor. 12. 10.
Ans.

et 11. 101

troubles enough. It is folly for a traveller to goe through a slough when hee may escape it, so wee must not needlessly runne into troubles, but if it be allotted, we must travell in winter, and drinke of the cup of sorrow and affliction. The Patient that takes physicke, if there be five or sixe more sicke in his chamber, and there be divers potions sent, one man must not take every mans potion, but hee must take the physicke prescribed for him: so afflictions are potions, one hath disgrace, another poverty, every man must take his owne potion, *Ier. 10. 29. It is my sorrow, therefore I will heare it.*

Ier. 10. 19.

Ier. 10. 25.

Heb. 11. 25.

Heb. 11. 25.

Heb. 11. 25.

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Phil. 2. 6.

Phil. 2. 6.

1 Sam. 3. 12.

When we see the Receipt under Gods hand, wee must stoope, wee must put our neckes to the yoke, and our shoulders to the burthen, *Heb. 11. 25. Moses chose rather the reproach of Christ, the crowne of thornes in Christs service, then all the gold in Egypt, say for ought I know, hee might have worne the crowne of Egypt, he was not forced to it, the Text saith, he chose it rather.*

We must quietly carry it, with a meeke disposition, not snarling at the hand of the Almighty, nor yet disquieted with affliction, though it pinch him sore, but we must doe as *David, Psal. 39. 9. I held my tongue and spake no word, because thou didst it.*

You know oftentimes the Parent makes the childe not onely beare the rod, but also kisse the rod, so should we, not onely beare afflictions, but kisse the rod, and willingly undergoe them: the Text saith of Christ, hee went as a sheepe to the slaughter, and gave his necke to the smiter. Patience by force is nothing, but when it is done voluntarily, it is something, *1 Sam. 3. 12. Eliah not fall out with*

with God, as *Iob*, (*I doe well to be angry to the death.*) But marke what he saith, *It is the Lord that hath done it.* He takes those blowes with meeknesse. We heare of no quarrelling at *Iobs* hand; but, *Naked* (saith he) *came I into the world, and naked shall I goe out; and blessed be the Name of the Lord;* not a word more. Then you see, it must be suffered willingly, and undergone patiently.

The Reason is taken from the Wisdome of *Rom. 8.* God, and love of a father that sends all these. When a childe will take no physick, they use to say, *Looke, it is your father that brings it, and will you not take that your father gives you?* This is a great argument to prevaile with the childe to make him take the physick. So because afflictions come from their Father, it is a great argument to perswade the Saints; his wisdome orders them, therefore beare them. *Iohn 18. 21. Shall I not drink of the cup which my Father gives me?* There is the force of the argument. God prepares it, therefore drink it. So the Apostle reasons. *Heb. 12. 9.* Our fathers in the flesh corrected us, and we submitted: As who should say, *We beare the afflictions of our fathers in the flesh, when they flew upon us in a passion, and they that were neerer, they sped worst; and shall we not rather beare, and be in subjection to the Father of spirits, and live? God would have us live.* If the Patient be perswaded, the Physician hath skill, he will be willing to receive the potions prescribed by him: so our Father is our Physician, and a father will give the childe nothing that shall hurt; let us therefore submit to what ever God says upon us, whether

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Ila. 38. 15.

whether sweet or fowre, we must not onely have cordials which are sweet, but bitter potions and pills; Doth God provide it, and shall not we take it? *Ila. 38. 15.* What shall I say, he hath spoken unto me, and himselfe hath done it, I shall goe softly all my yeeres in the bitternesse of my soule. God bids him for his house in order, he should die. God hath said in faith the Text, and I will doe it.

Reason 2.

Lam. 3. 27.

2. There is a great deale of good in afflictions, therefore take them willingly and cheerefully.

Lam. 3. 27. It is good for a man to beare the yoke in his youth. Who would not be cut that he might be cured? Afflictions are painfull, but there is good in them; a man is content to beare the knife of a Chirurgion, to be healed. *Matth. 19.* When Christ measured out their condition, he saith, Ye shall have houses, &c. but they shall be with persecution. We eat salt to make our meat savoury. So afflictions are salt to make us relish the mercies which we receive, the better.

Reason 3.

3. Consider our great unworthinesse of mercy, and our worthinesse of judgement. Hath God taken away my liberty? He might have taken away my soule; I am persecuted, I might have been damned; hath God taken away my goods? he might have taken away his mercies. If then, there is the wisdom of a father to provide it; If good comes by it, and we have deserved it, then take it patiently, and undergoc it cheerefully.

Quest.

But you will say, May not a man passe by the Croffe, and never take it? Should not a man rather flie it, then take it up?

There

There is a twofold condition in affliction.

Ans.

1. If a man be not called to it, it is a duty to avoid it; rather to shun the snare then to be caught by it: and this stands upon three commands at the least.

2. When a man is called to affliction, and God hath put him into the battell, that trouble and misery come, then to sling away the Crosse is a fearful thing; the unbelieving and fearfull are coupled together, and shall be coupled together in hell. It is that which God suffers not; you know that place, That he that denies me before men, that turns his back in the day of battell, and starts off when afflictions come, he that denies the Lord now, and will beare nothing for him, the God of heaven will deny him; he that playes fast and loose with Christ, and now he will be a Disciple, and now he will not; when he cryes for mercy, God will say, No, no; you would not know me, therefore depart, I know you not: he that denies God in trouble, God will deny him in trouble.

But when is a man called:

Quest.

Ans.

1. When God stops all means, when there is no way to avoid it, then God calls to fight, and that even to the last man. Dan. 3. 16. The three Children when they could not avoid it, stood it out stoutly; we are not carefull to answer thee in this, O King. But *Elias*, the stoutest man that earth bare, when he was threatened by *Iezabel*, and had a way to escape, he flew from *Iezabel*, 1 Kings 19. If the three Children had had the like liberty to flee that *Elias* had, they would and might have fled; but because there was no way to prevent it, they stoutly bore it.

Dan. 3. 16.

1 Kings 19.

2. But

2. But if the Lord doe give liberty, and set out a way that it is possible to avoid persecution, yet if by withdrawing, either dishonour will come to the truth, or if by it a man shall omit a duty on which the salvation of many soules depends, rather then a man should flie off from the truth formerly taught by him, and so discourage others, let him die, and seale the truth with his blood, and rather die then dishonour the truth, and omit duty, and hurt others.

1 Tim. 4. 16.

1. First then, if the truth shall suffer hazard by our shrinking aside, it is a sinne. 2 Tim. 4. 16. At his first answer all forsooke him, they put him in the forefront, and left him there, they went one to this, and another to that; I love Paul, saith one, but my shop must be served; I love Paul, saith another, but the truth is, I must looke to my lands; Did these doe well in it. No, saith Paul, I pray God it be not laid to their charge. Thus we see, if the truth shall suffer any hazard by our flying, though we can escape, yet in this case we ought not to flie troubles.

2. If duty be omitted; If a man be in place or office of authority, and forsakes duty because of persecution, he sinnes fearfully.

3. Concerning the salvation of others; If a Minister hazard the good of his Congregation by flying, woe to him. Observe this rule, and it will goe a great way; all afflictions that lie betwixt me and duty, undergoe them, though hell gates were open: It is not necessary, a man should want a Crosse, it is necessary a man should want sinne; rather die therefore then be wanting in service.

Acts 20 24. I count not my life deare that I may finish my course with joy, as who should say, whether life or bloud, it is not necessary I should live; it is necessary I should performe duty. A traveller that must needs go home, be the way never so bad or dangerous, home he will so say you, to my duty I must; therefore what ever befalls, it skils not. Yeeld then when God calls to suffer, and woe to that soul that will not bear it: a Crosse you must have, and you must take it up too, if you be a disciple to Christ.

Acts 20.24.

1. Cor. 10. 2.

If this be so, that these that will be followers of Christ, must take up his Crosse, then this falls marvellous hard, especially upon two sorts.

1. Cor. 10.

2. Cor. 10.

1. Such as will dwell in the house of our Saviour, but the bread of affliction, and the water of teares will not downe with them; they must have dainties, or else nothing will downe with them; these are unfit for our Saviour. Doth any one take a servant on this proviso, that hee must never be corrected, and that he must fare daintily, whatsoever his Master hath? Nay, no man will take a servant on these termes, yet this is the madnesse of many, you are content to be Professors, but you must have dainties; you would be sonnes, but you would not be corrected; no, God takes none but whom hee corrects. There is a generation that would bee christians, but they would have no Crosse: they christians? we have a name that wee are alive, but we are dead; if a man should tell you, you are none of Christs, you would think it very ill: whereas your conscience tels you, you are not able to beare the breath of the wicked in scornes and scoffes, how then will you beare the weight of

2 Sam. 16. 18.

Math. 27. 42.

all the Crosse? it is with such men as with *Hushai*, they would be on the best side: if prosperity and peace forsake the Gospel, men forsake it, *2 Sam. 16. 18. Hushai comes to Absalom, and Absalom saith, Is this thy kindenesse to thy friend? nay saith Hushai, but whom the Lord and this people shall chuse, him will I serve: for if Popery should come, if the Priests should aske men why they forsake their religion: nay, would many men say, but what religion the Pope and his shavelings shall chuse, will I be of: oh if persecution should come, this Crosse would scare many thousands, Math. 27. 42. If hee will come downe from the Crosse, we will beleve him.* Oh there is a company of dissembling hypocrites that will say to our Saviour, if it be an imprisoned Saviour, they will none of him; but if not persecuted, never saved, if not beare the Crosse, never look to weare the Crowne, either both or none.

22 Those dissembling hypocrites, that now and then profess through a little wash-way; they stoope and lift at the Crosse, but yet when it comes to the up-shot, they cannot beare the burthen; these come to the fire of affliction to be warmed, but not to be scorched, as he said, they cannot but be for religion. When *Paul* was in bonds, hee would not have them ashamed of his chaines; this is a thing marvellous frequent. The Papists have a foolish dreame, that their Crosse, their airy Crosse will scare divels; that is but a storage, but this Crosse will (I had almost said, scare the Divell). I am sure will discover divels, that is, hypocrites; bring them to the Crosse, and you shall see them fall before it like lightning.

First for Officers, if there be an Alehouse comes to be indited, when it comes to a dead lift, he will lift, and say, it is pity you keepe such ill orders in your house, I would it were not so; mee thinkes it should be otherwise, that you should not doe so, living under such meanes, therefore I wish you would amend, &c. he gives them warning, and let them looke better to it hereafter; he wisheth them well, &c. but he sees, if he should crosse the drunkard and blasphemer, oh then the Crosse would come; the drunkard would forsake his shop, and he should lose custome: upon this consideration, he flings off all duty, rather then have a Crosse.

Secondly, come downe againe to carnall Gospellers, you shall see them lift at the Crosse: tell him of praying in his family, and family duties of religion, and then he will pray now and then, and he will set his house in some order, but he feesles the Crosse, comming, his carnall friends will say, how now? what you turn'd puritan? and the very breath of carnall friends stops him, and then hee seeks to shift for himselfe, and one stands out and cavils, and saith, why should we pray? oh that is not the matter, there is another thing in the way, there is a Crosse you thinke will follow after: dost thou thinke thou art the disciple of Christ all this while? all the followers of Christ take up their Crosse, but you take not up your crosse, therefore you are none of the disciples of Christ: what argument of uprightnesse have you?

All grounds of soundnesse are referred to two heads.

1. Hatred of sinne.

2. Love

2 Love of Christ.

Now lay but these leuell: first, for hatred of sinne, whosoever hates sinne, as sinne, hates every sinne; therefore in himselfe especially, as also in any other, and he that hates will destroy it; now examine when thy place requires it, thou dost nothing against sinne, dost thou hate it? where hatred of sinne is, there will be a killing of sinne, but thou lettest it live, therefore thou hatest not sinne.

Judg. 16.15.

Secondly, for the love of Christ: can you say, you love Christ, when your hearts are not with him, *Judg. 16.15.* when Christ and a customer comes in competition, and you despise Christ, what doe you love then? why, it is plaine, thy profit: therefore thou must seeke grace, for as yet thou hast none. Whosoever hates poverty more then sinne, or loveth honour more then Christ, is no follower of Christ, but these men are so, therefore no followers, nor no disciples of our Saviour.

Ite 2.

For consolation, is it so that the followers of Christ must cheerefully undergoe the Crosse, then here is comfort to those that doubt of sincerity: wouldest thou know the truth of grace? then try thy selfe by the crosse; as thy suffering is, so is thy sincerity, see if thou canst take up the crosse: there are many metals will beare the touch-stone, but the fire will try them best: so thou mayest deceive the worlds eye, but the fire when that comes, will beare witnesse of thy sincerity, if thou dost shrink in the wetting, if thou canst not stand in the mouth of the cannon, then art thou no follower of Christ: if the beame bends not under the building, then it

is

is heart of Oake; but if it bend, it is sappy: so if thou givest way to the weight, holdest with the Hare, and runnest with the Hound also, woe to thy soule, thou art not right, *2 Cor. 6. 4. in all things approving our selves as the Ministers of God*: what is that approvement? it is when a christian is able to beare winde and weather, as a free horse makes wash-way of all. It is reported by shepheards, that those sheepe which are sound, are made good by the cold, but they that are not, dye: so it is with the sheepe of Christ, there be many of the rascall crew, when winter comes, when the sharpe chill cold ayre of persecution comes, they fall off: to keepe ground here is an argument of a good sheep, but if thou beest loose because of persecution, thou art a coward, because thou bearest not the Crosse, *Luke 21. 13. this shall be to you for a testimony*, as who should say, the world knew not whether you loved mee indeed, but this will cast the balance, when there is no credit to honour a man, but a bare Christ, then to be content to suffer, this will give the testimony.

But is it not possible for a *Pier* to deny Christ? and for an hypocrite to dye in the profession of Christ?

Quest.

Yes, and yet the truth is true, and that see in three rules, that you may discover an hypocrites sufferings from a Saints.

Ans.

An hypocrite is content to beare much, but when you fret him to the heart-veyne, he is dead; he that beares through pride, will beare any thing but contempt, *Luke 8. 13. at which 13. 21. yet hath he not root in himselfe, but standeth for a while, for* when

Luke 8. 13.

when persecution or tribulation cometh because of the word, he is offended; there is an opportunity of temptation, and season of sorrow: a proud mans hold is credit, take away credit and honour, and he is gone, but all comes alike to a Saint.

It may be possible, that a good man may be overborne with troubles, and an hypocrite may be thus; but a sound christian when hee recovers himselfe, that he hath gotten his fence, hee takes shame, and is courageous afterward; but a carnall hypocrite, what he hath done, he will defend, but he considers not arguments that may make him to take up his Crosse, he takes a brow of brasse, and out-faceth all; and will beare any thing that is against him, but they that joyne with him are loved, and his arguments are commended: Peter did not stand on teames, but he remembered the words of Christ, and wept.

Both may dye in the maintenance of the truth, and yet both may differ, for a sound christian labours to credit the Gospell in dying, he takes up the Crosse of Christ, for Christs glory; but a carnall hypocrite hath his base aymes and ends. A man may dye through pride, as a Ruffian; rather then he will beare the lye, he will fight it out, hee doth not maintaine his life, but his base lust. Papists will come over and play the traytors, that they may be canonized for Saints: a man may dye without love, but a gracious heart suffers for the love of the Gospell.

Use 3.

If you will be followers of Christ, take up your Crosse, lay your necks to the blocke; hee that is able

able cheerefully to take up the Crosse, hee is the onely christian.

But may not a man rejoyce in Christ?

Quest.

Yes, and we must mourne that Christ is dishonoured by ungodly men. A man should rejoyce in Christ, and marke what that is, doe as Paul did, Gal. 6. 14. God forbid that I should glory in any thing, save in the Crosse of Christ. Welcome Christs Crosse, as they did, Acts 5. 41. they went away rejoycing, that they were counted worthy to suffer for Christ.

Answ.

But can such men rejoyce in Christ that cannot abide his presence? art thou content that Christ should looke over thy shoulder, when thou art railing and cursing, because the Dice fall crosse to thee? art thou content God should strike thee downe dead, and call thee to judgement in the midst of thy game and swearing? I doubt not but all thy fellow-gamsters would run away if they could: should a man tell you, you should redeeme the time because the dayes are evill, would he not spoyle your sport? doe you not then hate Christ? If a man should pray but halfe an houre, you would thinke it death: but oh the cards and dice can beefate at many houres; as who should say, Christ came to pardon sinne, that we might commit sin. God will send such men and their practises to hell, is this the rejoycing in Christ? will you rejoyce in Christ? then rejoyce in disgrace for Christ?

How may we doe this?

The meanes are five, that a man may be fitted to take up his Crosse.

Quest.

When we set out in a christian course, suppose the worst that can befall, that whatsoever doth befall

Answ.

Blowes,

befall you, ye may be able to undergoe it: this hath
 quashed the courage of many a christian, when
 they heare and reade, they promise to theiues
 they shall have honour, and when their expectati-
 ons faile and are drossed, their hearts faile. He that
 soweth, observe not the winde, and the traveller
 doth not observe the dirty wayes, *Matth. 10. 34.*
Mat. 10. 34. *think not that I come to send peace, as who should*
say, be not taken with that dreame that you shall
have peace, that you shall have daimes; know this,
troubles and persecutions must come, and then if
this befall you, you will say, there is nothing come
but that I looked for, Luke 14. 28. Hee that will
build a tower must first count the cost: so count the
cost, you must part with your right eye, and right
hands, it will cost you deere to be a christian in-
deed.

Luke 14. 28.

Psal. 50. 15.
 Isa. 26. 20.

Pro. 23. 5.

2. Conclude what ever shall befall you, will be
 but first, small, and secondly, the issue will be
 good: first, small; and that first in the time and
 continuance, secondly, in the thing and substance,
 but small in time and continuance, all tribulations
 are but short, it is but a day of trouble, *Psal. 50. 15.*
Isa. 26. 20. Come my people, enter into thy chamber,
and shut thy doore about thee, hide thy selfe as it were
for a little moment, untill the indignation be over-past:
it is but for a moment, life is but a bubble if wee
lose it: and secondly, the substance that wee lose,
if we lose honour, it is but the breath of man; if we
lose wealth it is as nothing; why dost thou set thine
eyes upon that which is not? Pro. 23. 5.

Secondly, as the affliction will be but small in re-
 spect of time and substance, so consider the issue,
 look

looke beyond affliction, and marke the good of it, and ever judge the Croſſe according to Gods judgement of it, *Heb. 10. 34. you have in heaven a better, and more enduring ſubſtance*: would not a man lay out an hundred pounds to have it doubled? you doe not loſe riches, you ſhall be rich in grace. *Moses* had an eye to the recompence of reward: had but *Joſeph* thought his imprisonment would have brought him to honour, hee had borne it gladly: had *David* thought the loſſe of *Ziglag* would have brought him to his kingdome, he would have endured it; ſo *Rom. 8.* afflictions are not worth the crowne of glory: the cruſhing of the grapes makes wine, ſo when a proud heart is cruſhed, he is humble, *2 Cor. 4. 17.* there is a crowne of glory laid up; when the Lord is purſuing with miſery, thinke the Lord is preparing a crowne: be not poring on miſery, here is miſery, but here is helpe too, *Luke 21. 19. In patience poſſeſſe your ſoules*, as who ſhould ſay, reſolve on this, doe not put your hand on your ſore, no, the Lord will recompence all.

Heb. 10. 34.

Q. 3. 1.

Q. 3. 1. adol

2 Cor. 4. 17.

Luke 21. 19.

3. Look every day to croſſe your corruptions, and then your croſſe will ſeeme eaſie indeed, *1 Cor. 15. 31. I dye daily*: if a man had a great many petty deaths, the great death would not trouble him: many a Saint is more quiet in perſecution, then he that perfecutes: the Potter liſts a little and a little, at laſt he gets up his burden.

Q. 3. 1. adol

1 Cor. 15. 31.

4. The next meanes is out of *Heb. 12. 2. Looking to Jeſus, &c.* when thou ſeeſt a Croſſe, ſee Chriſt too: tooke up to that power, and begge of him, and receive of him that which may be helpfull. This looking to Chriſt affords ſuccour three wayes:

Heb. 12. 2.

1 Pet. 4.1.

Isa. 63.9.

John 16.33.

1 Pet. 5.7.

Job 5.19.

Job 5.19.

Job 5.19.

first, Christ despised the Crosse, and what became of it? he now sits at Gods right hand. Was Christ smitten, and shalst thou be disgraced? arme your selves with the same minde, 1 Pet. 4.1. if it were so with Christ who had no sinne, what will it be with thee who hast sinne? secondly, Christ is with thee in trouble, *Isa. 63.9. In all their afflictions he was afflicted. Joseph* was imprisoned, and God was with him. The childe chooseth to bee with his father, though it be in a limoaky cottage, so if God be with thee, be quiered, *John 16.33. In the world ye shall have trouble, but in me ye shall have peace.* thou art in prison, but in Christ enlarged, here weake, but in Christ made strong. Thirdly, remember that Christ hath promised to take all trouble from thee, 1 Pet. 5.7. humble your selves therefore under the potent hand of God, that hee may exalt you in due time: thou art poore, let Christ beare the care, and as long as Christ beares the care, why should not wee beare the crosse? Christ will be with thee in fixe, and deliver thee in seven troubles, *Job 5.19. Porters* lay something betweene the burthen and their shoulders, so lay the promises of Christ upon thy shoulders, lay mercy under the Crosse: if a man beare a burthen quietly, he carries it easily, so looke to Christ, and beare thy burthen willingly.

5 Lastly, consider, if thou wilt not take up a Crosse, God will give thee a curse. You will not have your credit crossed, drunkards must not speak ill of you, take thy sinne then: all the sins of those drunkards and swearers are thine, if thou reprove them not, and the curse of God with them, the vengeance

vengeance of God will breake thy backe. *Dives* would not have the Crosse; take thy pleasure, saith God, and the worme that never dyeth, *Lev. 5. 3.* the rich men would have their wealth: take your wealth, saith the Apostle, but it is cankered, and it will witnesse against you. Every sixe pence will come as so many witnesses: witnesse (saith this shilling) I was plucked out of the mouth of the poore; you will have a wealthy talent, and you shall have wrath with it. You that are now carelesse, you feare to sanctifie a Lords day, you will not be crossed, God will bid you go to your neighbours to be saved, for them you loved, and them you obeyed; whether then will you have the Crosse of Christ, or the rage of the Almighty: rather beare the Crosse of Christ, then the indignation of the Lord of hosts?

It is a ground of instruction, if the servants of Christ must beare the Crosse, then who bee they that make it? It is an undoubted argument of a soul that is an adversary, that sets himselfe in battell array against the Almighty. They are the Saints of Christ that beare the Crosse, therefore they are the slaves of Sathan that make it: it is a great character of the divell, he is an *accuser of the brethren*: and an undoubted argument that they are of the divell, that lay heavy burthens on the backs of Gods servants, *Phil. 1. 28.* *It is to them a token of perdition, but to you of salvation*: to be persecuted is a signe of your salvation; but to persecute the faithfull servants of God, is a token of perdition, as a man that hath the plague tokens, we say, *The Lord have mercy upon him*, and we give him over for dead, and

Gal. 4. 29. 30.

the bell tolles for him; so seest thou a man that after a satanicall manner cuts and carves out crosses? It is a token of perdition, and there is scarce any hope of such a soule, Gal. 4. 29. 30. hee aymes at the story concerning *Ismael* and *Isaac*, he persecuted *Isaac* by railing. Contempt, disgraces, reproches be persecutions, & as *Ismael* persecuted *Isaac*, so it will be to the worlds end. But what saith the Scripture? *Cast out the bond-woman and her sonne*: you are severed from the Church here, and you shall be separated from God hereafter. As it is an argument of a Saint to beare a Crosse, so it is an argument of a diuell to make a Crosse.

Doct.

Let him deny himselfe, and take up his Crosse. First, deny, then take, both deny and take.

Rev. 12. 11.

Selfe-denyall is a speciall meanes to fit the soule for suffering. Therefore these two goe hand in hand, he that is a selfe-denyer, will be a cheerefull sufferer, it is not onely here expressed, but in other places mentioned, *Revel. 12. 11.* there is a description of a man that shall conquer, they overcame the Dragon, because they loved not their lives unto death: that is to say, they were contented to lay downe their lives, *Luke 14. 33.* when a man hath laid downe himselfe, then he may follow our Saviour, *1 Cor. 7. 29.* he makes this the armour, wherewith a Christian should be furnished against the day of tryall: the time is short, what remains: the text saith, *Let him that is married, be as if he were not married*: that is, let him have all, but let him deny all. When *Peter* denied his life, he never denied Christ any more; so when *Isaiah* denied his stout stomacke, he never forlooke the message of God any more.

Luke 14. 33.

32. 1. 1. 1.

How

How doth his selfe denyall bring in this spirituall ability of undergoing the Crosse of Christ?

Quest.
Ans.

Here we will give you the arguments. Observe you the causes of forsaking the Crosse of Christ, which are two:

1. When the Crosse is too keene or sharp.
2. The weakenesse that is in us, that we are not able to beare it. Now selfe-denyall removes both these.

1. That selfe-denyall takes away the keenesse and sharpenesse, and the argument is this. If selfe-denyall keepe the Crosse from pinching, then it is a speciall meanes to take away the sharpenesse, and so to make us beare it, the first is cleere, therefore the second must follow. Then that it may appeare that selfe-denyall takes away the sharpenesse, observe, that the Crosse doth not take away any spirituall thing: trouble and persecution doth not take away faith; as a man were in a dungeon, he might be faithfull; the fire doth not consume the metall, but take away the dross; so outward things are onely consumed, the other are not touched; now then since the sharpenesse lyes in outward things, selfe-denyall beats backe the blow, so that it cannot trouble him: the onely way to take away the fire, is to take away the fuell; so when the fire of persecution is flaming, selfe-denyall takes away the fuell, on which affliction should burne. Now it doth this three wayes.

1. A selfe-denying heart doth basely esteeme of these base things: so much as you prize a thing, so much you are grieved for the losse of it; a woman that marvellously esteemes her childe, when shee
- loseth

Acts 20.24.

loseth her childe, she loseth her life: if men would esteeme jewels as pebbles, the Jeweller would be no more grieved for the losse of them then for pebbles; so he that esteemeth his honour, (as the ambitious) his life, as the naturall man, his honour and his life are his Gods; take away his God, and he sinkes; but a selfe-denying heart placeth no worth in these; if riches be gone, there is but a shadow gone; if life be gone, there is but a bubble broken, *Acts 20.24. Paul* counted not his life dear, as who should say, if he had counted his life dear, he had not finished his course with joy. A rich man cares not to lose sixe pence, so saith *Paul*, I count not my life deare: all men forsooke *Paul*, save onely the house of *Onesiphorus*, yet this troubled not *Paul*, because he had this selfe-deniall.

Luke 14.26.

It loosens a mans affections from delighting in any thing here below; *Luke 14. 26.* a selfe-denying heart hates wife and children so farre as they hinder him from Christ: he that loosens this knot, may easily untye it: love a thing immoderately, and be grieved for the losse of it excessively; a foolish speech cast upon a proud person, how discouraged is he at it? but a selfe-denying heart cares no more for it, then for the barking of a dog: what can prison take from him? he hath given his liberty to Christ before; he that casts the dust on the dung-hill, cares not though the winde blow it away; but a selfe-denying heart counts all things dung, and therefore he is not troubled, if he lose all to gaine Christ. It is with a selfe-denying heart as with a dead man, he feels nothing, *Gal. 6.24. He is crucified to the world, and the world to him:* if you will take away

Gal. 6.24.

away glory, and lay shame upon him, he feels it not; he is dead to the world; if you disgrace him, he cares not; you touch not him; it is easie for a man to loose that he hath not; now a selfe-denying heart, that hath honour, is as if he had no honour; if you take away his joy, he is not troubled; he is as if he had it not, he hath lost nothing, because he left all before in affections.

3. It takes away that boisterous disposition whereby he opposeth the Providence of God, that brings the Crosse. We by pride oppose the providence of God, bringing the Crosse; therefore we are troubled with it: now selfe-deniall takes away this; therefore all the trouble is removed. First, the bird beats her selfe, therefore she is troubled with the Cage; the colt is untamed, therefore troubled with fetters; when he is tamed, he may live well with the fetters; so as that which makes affliction tedious is our wayward heart, till God have weaned us; then a dungeon is as good as a house.

Secondly, selfe-deniall takes away that weaknesse that is in us to beare the Crosse, & that two wayes.

1. It makes way for deriving of spirituall graces; this made the Martyrs so constant, that the Massacrers cryed out, they were weary with killing; it came not from flesh and blood, but from selfe-deniall; he that is constant to deny his owne strength, the strength of the Lord shall supply him; the Lord is able to support him; now a selfe-denying heart makes way for this strength; he is nothing in himselfe; therefore Christ is all in all in him. *Phil. 4. 13. I can do all things in Christ who*

Phil. 4. 13.

strengthens me. There is a vertue given from Christ to a self-denying heart to beare trouble. 2. It brings refreshing from Christ. Two things there are in common reason to beare a burden.

1. Strength.

2. Cheerfulness.

So self-deniall gives strength and sweetnesse; we may easily swallow these pills, because they are sugered. *Luke 1. 53. He hath filled the hungry with good things. Isa. 57. He reviveth the spirit of the humble.* The traveller must have a bait, so God gives a sweet bit which is a daily bait, that a self-denying heart may go on his journey with comfort, as he speaks, *1 Sam. 1. 8. Am I not better to thee than ten children?* So Christ saith to thee: *Am I not better to thee than a thousand credits?* Thus the soule is refreshed.

Is it so, that self-deniall is a speciall means to take up the Crosse? Then the life is threefold.

1. Of Instruction. We see why men flie off from Christ, and give him the backe in the day of trouble; they are full of themselves, and therefore flie off; then credit, honour, life, &c. These must not be parted from. *Iob 4. 5, 6. It is come upon thee, and thou sayest; it toucheth thee, and thou art troubled.* Many a man that hath made a great profession, when the wet comes he shrinks basely; he denied not himselfe; therefore he denies the Crosse, and that crushes him. It is with us, as with a wilde colt, an untamed horse; he is not able to beare the spurs, but flings off the rider, but if he be rid hard, he will beare any burden, because his stout stomacke is come downe; so is it with a proud

Luke 1. 53.
Isa. 57. 15.

vse.

Iob 4. 5.

proud heart, that is full of himselfe; when the burden comes, then the covetous man wincheth, and would renounce God and his Gospel rather then he will beare misery; but a selfe denying heart is willing to take up his Crosse, because he hath laid down himselfe; hence come those carnall shifts, men see some beare the burden, and they wish well to it; but saith one, I have a family to care for; those are to be honoured that doe so, but it is otherwise with me; the great ones are fittest, they have no trades to looke to, and the poore ones have no riches to looke to: or you have somewhat to lose, there is the businesse; then be like thou hast no mercy to loose; thou hast not denied; by selfe, therefore thou art no follower of Christ. Take thy Gods and perill with them; thou wilt not suffer, because thou hast thy selfe; therefore thou shalt burne with thy selfe in hell.

2. It is a word of Examination. We know not for what times God hath reserved us; then here we may see, who are able to stand for Christ. If there be any man that denies himselfe, and takes up the crosse, he shall have the crowne. But art thou able to deny thy selfe or not? Art thou now a Professor, and wilt be a forsaker of Christ? We are not greater then our fellow-brethren; we know not how soon misery may betide us; Is he likely to suffer the losse of his blood, that will not suffer the losse of a base lust? Will he beare the point of a spear, that will not part with a little credit? *Indg. 7.5* When *Gideon* was to fight with the *Midianites*, those that were afraid we bade them returne, and they went almost all away. Now, God

Psal. 110.

God gives them another trial, they that lapped, went; and they were three hundred. Therefore in the *Psal. 110.* it is said, *Christ shall drinke of the brooke by the way*; That is, he shall take a lap by the way, and goe cheerfully to his worke: if the Lord should try us thus, all that are fearfull to suffer, would flie into the Low countreys; there would be but a few, if God should say, by those that sit at the world, by those I will defend my Gospell, how few would there be: for men will part with nothing: take a company that live in the Church, they are (many of them) not able to beare the power of the word; thou that wilt not part from a lust, how wilt thou be able to part from thy blood? Now, what shall we thinke of those that will not have commodities crossed? Rather loose conscience then six pence; how shall we thinke these will loose their estates, their blood and life?

Mf 35

It is a word of direction. Namely, we are to advise, how to prepare our selves for the fiery tryall; begin the right way, and persevere constantly, be marvellous empty, and then be fit to beare trouble; men thinke to out-brave misery; one, saith he, resolved of it, he will die, that he will, before he will be a Papist; No, this bold boasting is an argument, thou wilt not beare the crosse when it comes to the tryall; commonly these men flie off in time of persecution. But the duty God commands is this, looke into thy heart, and take notice what is most delightfull to thy soule. Is it honour, ease, credit, &c. Is thy life deare unto thee? Examine this wisely in the best of thy

meditations, and when you have found what is dearest, then bring your soules to a holy contempt of it: what a man tramples upon, he is content another should tread on: souldiers when they come into the field, doe accustome themselves to hardnesse: the truth is brethren, we know not how soon God may call us to suffer; were the enemies on our borders even now, how would you beare it? would you then be willing to renounce the honour you have esteemed, the riches you have embraced? then renounce them now, and you will not be perplexed when you leave them. If Sathan goes against you, and pursues you, and saith, if you follow these courses, you must part from these and these comforts, if you take this way, you must looke for misery, you must looke to be despised of father and mother, and brother and kindred. You must never looke to come to preferment, &c. now, will you be fenced; renounce all aforehand; doe you tell me of honour, saith the selfe-denying heart, let honour looke to it selfe; but say to him, what will become of your liberty? your liberty will be gone, saith the soule, let liberty looke to it selfe, I will looke to duty: this is once, and all that is required at my hands.

But when a man hath taken up his crosse, how shall he follow Christ, troubles are so redious?

Let him take up his crosse and follow.

Afflictions should not, nor cannot hinder the obedience of the faithfull.

The text doth not say, let him take up his crosse and leave me, no, but take up his crosse and follow me; as who should say, persecution will stand with

Numb. 14. 24.

Psal. 44. 17, 18, 19.

Dan. 6. 10.

Acts 4. 19.

Quest.

Answer.

perseverance in obedience, Christ and a crosse accord, *Numb. 14. 24.* the Lord himselfe speaks of *Caleb*, that he followed him fully; the children of *Israel*, when they came out of *Egypt*, were driven into the wilderness; and were in crowds of extremitie; famine on the one side, the enemy pursuing on the other, yet *Caleb* followed God fully, nothing hindered him from following God, *Psal. 44. 17. 18. 19.* Thou hast cast us into the place of Dragons, and covered us with the shadow of death, yet wee have not forgotten thee, &c. *Dan. 6. 10.* when the King had made a decree and sealed it, was *Daniel* daunted: did hee start aside: no, he let open his window, that though all the canon-shot was about his eares, though the decree was sealed and gone out, yet *Daniel* was the same man, *Acts 4. 19.* when the Scribes and Pharisees were violent, the Apostles were resolute, when they had been forewarned, they answered, whether it were fittest to obey God or man, Judge ye: and in the 29. verse, the bolder they were in persecuting, the bolder they were in suffering. Birds will sing in stormes, so Gods birds will sing cheerefully in the greatest storme of persecution.

But how can this be: is it not so, that by persecution occasions of good are taken away, and sometimes life is taken away, and if men doe not live, how can they follow Christ?

I answer two things.

1. Opposition may stop the outward actions a man would performe, but the inward gracious disposition cannot be hindered; they cannot take away his heart, he hath as great a heart to love duty,

ty, and when a mans actions are by force hindered,
God accepts the will for the deed, 2 Cor. 8. 12. 2 Cor. 8. 12.

2 Though a man cannot follow God in one kinde, yet he may in another, though some graces may be hindered, yet others will be furthered, and that is the duty God requires at that time, *1 Sam. 1. 4.* 1 Sam. 1. 4.
Let patience have her perfect work, that is, God puts a man on severall tryals, sometimes in person, sometimes in disgrace, now patience playes at all weapons, and when she hath borne all, shee conquers all. Look, as it is with souldiers in summer, they goe into the field, and in winter they lye in Garison, yet they are souldiers still: so some duties are summer-duties, as hearing and the like: these are in the time of prosperity, but when the winter of persecution comes, and besiegeth the heart, then God calls for patience. You heare the word, that is a summer-duty, but when you are scattered asunder, God requires patience, and self-deniall, yet in both we follow Christ. If a Saint should dye, yet he forsakes not obedience, for hee hath followed Christ as farre as he can: nay Christ could goe no further then death, after death a man is considered as a conquerour, then the battell is ended, *Heb. 12. 4.* *I have not yet resisted unto blood,* Heb. 12. 4.
John 1. 18. The Lord Christ the Generall of the field, knowes how to dispose his servants: when *Peter* was young, God sent him to preach, when he was old, he sent him to dye, when hee could not preach.

But how far can this be? doth not affliction hinder a man? Quest.

I should not, say it cannot, and that for three grounds. Answ.

1 Be-

1 Because God allowes of starting at no time; the Law binde at all times, to all times, is an old rule in Divinity; there is no time wherein sinne is to be granted; our condition may alter, but duty is that which God ever calls for: poverty may take away riches, but no condition should take away duty, but some duty is to be performed, though not this nor that, yet a good conscience is alwaies to be preserved: there is a necessity for a man sometimes to have afflictions: God gives them, but God never gives a necessity to sinne: it is not necessary to be rich, but it is necessary to be holy in all manner of conversation, 1 *Pet.* 1. 15. nay, secondly, the more opposition a man hath, the more resolute he should be, for then there is most need of courage: the Captaine requires most courage in the battell, and in harvest, if a storme be comming, we worke hardest, so a man should bee most constant in the time of trouble, *Jude* 3. Contend for the faith. Contention implieth opposition, the more trouble, the more courage God requires. Sound saving grace will never slip away, in the greatest opposition, then is the time for love to doe most: a brother (saith *Salomon*) is borne for adversity: love is like lightning, it is most fiery where it findes most opposition: so when love is in most opposition, it is most violent in resolution, *Acts* 4. 20. *We cannot but speake the things we have heard*, as who should say, we haue a warrant from God, therefore we cannot but doe it, and in the second verse, the lame man being cured, the Scribes and Pharises were grieved at it, the Disciples having taught concerning Christ, and the glory that came to the Gospell: the

the Scribes and Pharises thought to crush the businesse, now saith Peter, verse 9. *if we be examined concerning the good deed;* as who should say, you Scribes and Pharisees use to convent people for good deeds. Therefore be it knowne unto all you men of *Israel*, as who should say, you Pharises would have Christ hidden, therefore all ye men of *Israel*, be it knowne, that by the name of that Iesus whom ye have crucified, this man standeth whole; thus zealous was he, though convented: the spirit of the Lord is a kingly spirit, therefore it will make a man leap over all blocks, *Ruth 1.16. Naomi* having alledged many arguments to dissuade *Ruth*, marke how she resolves, *intreat me not, for thy God shall be my God.* the more love is opposed, the more violent & resolute it is: there are no trees fall by a storme, but those that are rotten, those that are good grow the faster; so it is with a heart that loves Christ in sincerity, he beares downe all.

Ruth 1.16.

3. Afflictions are so farre from hindring, that they further obedience; there is no thanks to the Crosse for it: in it selfe it is a kinde of poison, but this Crosse that would hinder a man, the power of Christ over-powring it, helps a man, and that in two particulars.

1. Because the Crosse weaneth a Christians soule from the love of those things here below; he that prided himselfe in gay coats, present before him all the fine feathers at his death bed, and aske him, will you goe to heaven in these? then hee hates them, affliction takes away the love of all, *Deut. 28.* the dainty Damosell shall lick the earth in time of famine, the soule in affliction cleaves to

O

God:

Iob 36. 10.

God: when the wheelles are scoured, they goe the better, so afflictions take away the rust of immoderate pleasures and desires, *Iob 36. 10.*

Three things afflictions doe.

1. They open the eye.

2. They boare the eare, a poore mans tale may now be heard.

3. God commands a loose heart to stoope by them: when the three children were in the fire, it burned their bonds, but hindered not their walking, so afflictions burne our lusts, but hinder not our walking with God.

Acts 17. 16.

2. As afflictions are made usfull and beneficiall to Christians, in respect that they weane them from the love of the world, and scowre off corruption: So also secondly, because the Crosse stirs up our graces, afflictions set an edge on graces, *Acts 17. 16. his spirit was stirred with indignation:* it is with grace, as it was with Sampson, when the Philistines were not there: he slepe, but when they were upon him, he rent all in pieces, so our graces are asleepe, if misery come upon us, it provokes us to shake our selves: all the men in a ship are quiet in a calme, but in a great tempest all are busie, every man is stirring, one runnes to the pumpe, another to the sterne; so all the while we are in a calm, patience lyes still, but when we are tossed, if there be any grace, then it will be stirring. Faith laies hold, patience beares, it is admirable to see what men will doe in sicknesse: it is a common Proverb, there would be admirable good men, if men were as good alwaies as they are in sicknesse. Take a great persecutor: and let but God let in a veyne of vengeance,

vengeance, O then what resolutions are there: but when that is gone, all promises fall to the ground.

It is a word of instruction, hence persecution is a plea for exactnesse: no poverty can excuse a man from duty; if no affliction can hinder from following of Christ, then no affliction can give excuse for not following of Christ; it is no plea to say, my neighbour hindred me: when Peter denyed Christ, he did not say, Lord, I was in great feare, I loved thee well, yet denyed thee basely; we heare no such matter, but he wept bitterly, he saw his sinne, and was ashamed of it: this should be our course, *Phil.*

vse.

Phil. 4. 3.

If there be any thing that is honest, any thing that is pure, thinke upon these: a man might reply, the cause is good, there are honest things, I but trouble and companies them; what of that? yet if there be any thing that is pure, thinke on that; yea say some, the practise is pure, but it is reprochtull: now saith the Text, there is no pretended inconueniency that should be a hinderance in a christian course: doe not thinke of reproaches, but if there be any thing honest, any thing pure, thinke on that. All you *Ismaels* that scoffe at purity, if *Paul* were good, ye are naught, *Heb. 13. 4.* When we are married, we must looke to our families; no saith the Text, *avoid covetousnesse*, doe not say, the cause is good, but my family must be looked to: drunkenness should be hated saith one, but then I should lose my custome. It is good to pray, for the Scripture saith, Poure downe thy wrath on such as call not on thy name, but it takes up time; and I should bee scoffed at, and counted a Puritan, and therefore I pray have me excused. I cannot excuse you, for is

Heb. 13. 4. 5.

there not a God to be pleased, as well as a customer: when the heavens shall burne, and the works thereof be consumed, doe you thinke this will excuse you, to say, I would have prayed, but my Master would have beat me, my neighbours would reproach me, &c. If you feare your neighbours more then God, then get you to hell with your neighbours, and then let them succour you; these are not sufficient excuses, therefore delude not your consciences; will you tell God, a crosse troubled you? he will tell you, you should have taken it up: had Christ said to us, I wish you had been saved, but then I must be spit upon and crucified, but that I will not, woe had beene unto us, had not Christ beene forsaken, I had beene damned, doe not thinke to drive the bargaine to the last farthing: let God be honoured, though I troubled, this is right; but to say let God be honoured, but I will not be troubled: ah poore wretch, hast thou any share in Christ? he that suffereth not with Christ, shall not have glory with him: therefore as you desire to have comfort, lay away these figge-leaves, that will not availe to shelter you. Because thou wilt not take up a Crosse, thou shalt not have a Christ to save thee.

THE

THE
CHRISTIANS
Second Chiefe
LESSON,
Viz. Selfe-tryall.

2 Cor. 13.5.

*Examine your selves whether ye be in the faith:
prove your owne selves, know ye not your owne selves,
how that Iesus Christ is in you, except ye be reprobates?*



He intent of Saint Paul is to
justifie his Ministerie, upon
occasion of that contempt,
which by reason of the
basenesse of his outward e-
state was cast upon the same
by the suggestion of false
Apostles. This he doth in
this place by appealing unto the consciences of his
hearers,

there not a God to be pleased, as well as a customer: when the heavens shall burne, and the works thereof be consumed, doe you thinke this will excuse you, to say, I would have prayed, but my Master would have beat me, my neighbours would reproach me, &c. If you feare your neighbours more then God, then get you to hell with your neighbours, and then let them succour you; these are not sufficient excuses, therefore delude not your consciences; will you tell God, a crosse troubled you? he will tell you, you should have taken it up: had Christ said to us, I wish you had been saved, but then I must be spie upon and crucified, but that I will not, woe had beene unto us, had not Christ beene forsaken, I had beene damned; doe not thinke to drive the bargaine to the last farthing: let God be honoured, though I troubled, this is right; but to say let God be honoured, but I will not be troubled: ah poore wretch, hast thou any share in Christ? he that suffereth not with Christ, shall not have glory with him: therefore as you desire to have comfort, lay away these figge-leaves, that will not availe to shelter you. Because thou wilt not take up a Crosse, thou shalt not have a Christ to save thee.

THE

THE
CHRISTIANS
Second Chiefe
LESSON,
Viz. Selfe-tryall.

2 Cor. 13.5.

*Examine your selves whether ye be in the faith:
prove your owne selves, know ye not your owne selves,
how that Iesus Christ is in you, except ye be reprobates?*



He intent of Saint Paul is to
justifie his Ministerie; upon
occasion of that contempt,
which by reason of the
basenesse of his outward e-
state was cast upon the same
by the suggestion of false
Apostles. This he doth in
this place by appealing unto the consciences of his
hearers,

hearers in respect of the worke of grace by his Ministry wrought in their hearts: so that the coherence stands on this manner; if ye have bin effectually called to the state of grace by no other meanes then by my Ministry, then notwithstanding the weakenesse of my flesh, you must needs acknowledge mee a lawfull Minister of Iesus Christ. But so it is, that you have beene converted by my Ministry alone, and brought to the estate wherein ye now are, therefore ye must needs acknowledge mee a lawfull Minister. Now for the further prooffe of this effect of his Ministry in them, he wils them to consider whether they be in the faith or no.

Wee have to consider here two things. First; what they must looke after in themselves, *viz. whether they be in the faith.* Secondly, what they must doe that they may attaine to this knowledge, *viz. they must examine themselves.*

By Faith synecdochically we are to understand all the graces or vertues which are mainly necessary to set a man in the state of grace; one for all, and this carries the bell away from all the rest; all other graces springing from this as from a fountaine. To be in the faith then is to bee effectually called to be partaker of the graces and vertues of Iesus Christ. To prove this is by an experimentall tryall to make enquiry; To examine is a word borrowed from Gold-smiths manner of tryall which they use, which is of all other the most accurate, by the touch and test. To prove and examine our selves is a worke of the spirit, whereby the soule reflecting and turning into it selfe, doth exactly weigh

weigh and consider in what estate it stands. The Commandement is doubled, to betoken the important necessity of the duty injoynd, as which doth most neerely concerne a Christian.

The meaning of the words, if you take them together, may be thus: O ye Corinthians, since you make a question whether Iesus Christ spake in and by me, yea or not, doe but (for your conviction in this behalfe) take a survey of your owne estate, diligently examine your selves, whether ye be truly and effectually come out of the state of nature into the state of grace, yea or not; by this you may come to some certainty touching the undoubted truth of my Ministry.

That an effectuall conversion of soule is a sure testimony of the truth, and lawfulness of that Ministry by which they are converted.

Doct. 1.

This is gathered from the coherence and agreement betwixt the third and fift verse, it is also proved, Jer. 23. 22. If they had stood in my counsell, and had caused my people to heare my words, then they should have turned them from their evill way, and from the evill of their doings. No Minister can convert another, who hath not stood in Gods counsell, that hath not beene sent by him,

Jer. 23. 22.

Rom. 10. 14. 15. Faith in a hearer doth argue a Teacher sent of God; Acts 26. 18. I send thee, that thou mayest turne them, &c, Ephes. 4. 11. 12. Christ sends them Pastors for the repairing of the Saints.

Rom. 10. 14. 15.
Acts 26. 18.
Ephes. 4. 11. 12.

The repairing of the Saints is an argument of a Pastour given of Christ, 1 Cor. 9. 2. If I be not an Apostle unto others, yet doubtlesse I am unto you, for ye are the seale of my Apostleship in the Lord.

1 Cor. 9. 2.

The

Reason.

The reason is this, because the soules of men are not converted without the speciall worke of the spirit of Christ concurring with the outward ordinance. Now wee have no promise of the assistance of the spirit to accompany any teachers but such as God sends, *Matth. 28. 28.* I am with you (whom I send) to the end of the world, not with any other,

V/c

For the confuting of those sectaries among us who doe reject the Ministry of the Church of *England*; together with the Ministers, as no Ministry nor Ministers, in regard of some defects accidentall, not substantiall in the same. We for our justification referre our selves unto the whole armies of Converts, which are the glory and crowne of many godly teachers among us.

Doct. 2.

There is a possibility revealed of God for a man to know whether he be called of God, or nor; it is attaineable for a man to know whether he be in the state of grace, or remaine still in his naturall condition. This doctrine is enforced from the precept here given, *Luke 10. 20.* *Rejoyce that your names are written in heaven:* now there is no ground of rejoycing, but for that whereof wee may attaine a certaine knowledge, *2 Pet. 1. 10.* *Give diligence to make your calling and election sure, 1 John 3. 10. In this are the children of God knowne.*

*Luke 10. 20.**2 Pet. 1. 10.**1 John 3. 10.**Reason 1.*

Because wee have recorded in Scripture speciall markes whereby wee may grow to a settled assurance touching our estate, *Psal. 15. 1 John 5. 13. 2 Pet. 1. 10.*

Because wee have the spirit promised to informe us that these markes are in us, *Rom. 8. 16.*

The

the spirit of God beareth witness to our spirits; that we are the children of God.

Note that this knowledge is often intermingled with much doubting, *Psal. 77. 8. 9. 10. 34. 42. verse 5.* yet in the end faith gets the victory.

Caution.

To confute the Popish error which they teach, viz. That no man can be assured with such a certainty, wherein he may not be mistaken touching his salvation, as also that a man must doubt of it, and that it is presumption to grow to a resolution; a marvellous, uncomfortable and desperate doctrine, we may say of the Authors of it, that they are miserable comforters.

¶ 1.

For exhortation, to provoke men to use all means that they may be assured touching the welfare of their estates. Let mens diligence in looking to make sure inheritance, lands, mannors, whereof they have any promise, whet on us to be much more careful to get some security of Gods favour, heaven and happinesse. If they be so earnest for earthly blessings which they must forgoe, how hot and eager should we be in the pursuit of getting of an assurance of those spirituall good things which shall never be taken from us! Let the unspeakable comfort that issues from this assurance, the endless joy that ariseth hence, make us careful seekers of so great a benefit; if we were instantly to goe out of the world, wee would desire nothing more then some earnest penny of an heavenly inheritance; that which then wee would chiefly wish, let it bee our wisdom to make a timely provision for the obtaining it. But alas, how carelesse and negligent are we in this point: any

P

ground

groundlesse surmises, idle supposals, flitting imaginations, will serve the turne, give a flattered contentment; I hope well saith one, I trust, saith another, God is mercifull. Take heed of this presumption, which is as a broken tooth and a sliding foot.

Doct. 3.

Every man by nature is apt to be deceived, and to misjudge himselfe touching his spirituall estate, so thinke all is well, when nothing lesse.

Pro. 14. 12.

Acts 26. 9.

Luke 13. 26.

Thus much is insinuated in the Commandement, to try and examine, as if otherwise we were subject to mistake, Pro. 14. 12. There is a way which seemeth right to a man, but the issue thereof are the gates of death, Acts 26. 9. I also verily thought that I ought to doe many things contrary to the name of Iesus, saith Paul of himselfe in the state of Pharisaisme. Those of whom we reade, Luke 13. 26. which were shut out of the Kingdome of heaven, no doubt thought themselves cocke sure while they lived, as wee may see by their reply to the Master of the house, we have eaten and drunken in thy presence, and thou hast taught in our streets. So the proud Pharisee over-weening himselfe with his owne conceit, speakes confidently, giving God thanks, that he is not as other men are, or as the poore Publican; yet how is he (for all his good conceit of himselfe) rejected, and the poore Publican preferred before him? Luke 18. The Church of Laodicea gives testimony to the truth of this doctrine, in that her glorious vaine that shee makes, professing that shee is rich, increased with goods, and hath need of nothing, when as notwithstanding at the same time, shee is discovered to be wretched

Luke 18.

wretched and miserable, and poore and blinde, and naked, *Rev. 3. 17.*

Rev. 3. 17.

Reason 1.

The grounds of this mistake are two. First, the heart of man in such things as concerne his spiritual good, is not onely blinde, and so apt to be deceived, but also deceitfull, and that above all things, *Jer. 17. 9.* it works by all meanes to deceive a man, yea and that in the greatest matter of moment, namely the salvation of the whole man. Who wonders then to see a man in regard of the good estate of his soule to grope at noone day as in the twi-light, to put light for darknesse, and darknesse for light, to put bitter for sweet, and sweet for bitter!

Jer. 17. 9.

The second ground of mans mistake is the continuall endeavour of Sathan, whereby hee labourerh nothing more then to be a lying spirit in the mouth of a mans owne heart; to corrupt the judgement, to make a man well conceited of himselfe, when notwithstanding hee is in the gall of bitterness, and the bond of iniquity; by this meanes is a man held most powerfully in the snare of the Divell.

Reason 2.

Therefore we must at no hand beleve our own seduced hearts, and perverted judgements in the matter of our salvation, nor grow assured that wee are in good plight, because our owne hearts tell us, all is well, and sing a *requiem* to us, and cry peace, peace, beleeve them not, they are the most notorious impostors, most cunning deceivers, such as have shaken hands with the common adversary of our salvation, that so they may worke our eternall woe; they are those friends that speake peace-

vse.

ably to their neighbours, and yet lay up malice in their hearts. It shall be our wisdom to consider whether they speak by the direction of the spirit, according to Gods word; examine their pleasing suggestions by the law and testimony; if they speak not according to these, it is because there is no truth in them.

Doct. 4. That a mans spirituall estate is not alwaies discernable to himselfe.

There are seasons when as the worke of grace is so overshadowed; that a man can scarcely judge of himselfe how it is with him. This I collect hence, in that it is one thing to thinke that wee be in the state of grace, another thing by prooffe and examination to finde it so to be. We may be in the state of grace, and yet the same not so appeare to our selves, untill we have made tryall of our selves: the worke of Gods spirit is sufficient, whose manner of working is to us unknowne, *Iohn 3. 8.* as the winde, and to have this knowne unto us, we must try and examine our selves; in which examination, who doubts but we may often mistake? thus was *David* himselfe mistaken, *Psal. 22.* he judgeth himselfe forsaken of God in regard of his owne feeling, *Psal. 31. 22.* *I said in my haste, I am cast out of thy sight, Isa. 40. 27.* *Jacob* complained his way was hid from the Lord, *Isa. 49. 14.* *Sion* complaines, the Lord hath forsaken me, and my God hath forgotten me, *Isa. 59. 19.* there is a time wherein Gods children walke in darkness, and see no light.

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vaile

Rev. 3. 17.
1. 10. 13.

Doct. 4.

Rev. 3. 17.

Iohn 3. 8.

Psal. 22.

Psal. 31. 22.

Isa. 40. 27.

Isa. 49. 14.

Isa. 59. 19.

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2 A confusion in our judgement from the remnant of our corrupt nature whereunto we are otherwhiles for just causes given over of God; whereby wee are not able distinctly to apprehend the worke of grace in our selves, but even deeme our selves reprobates when wee are highly in Gods favour.

The reason of this proceeding of God is, that so he may keepe pride and security from mens hearts, whereinto they are apt to fall, even when they taste most deeply of Gods favour; for by this concealment from a man what his estate is indeed, the Lord keepes the heart in humility, in a more frequent and reverend use of his ordinances, Word, Sacraments, and Prayer: and if it be wisdom in an earthly father that hee useth a concealment of his love, and what he will doe for his sonne hereafter; sometimes he casts a frowning countenance, makes him beleeve hee will doe little for him, when hee intends him most good, and all this to keepe him in a childe-like obedience: so in like manner, why may we not conceive that the privy carriage of Gods love to us may be of excellent use for our good: and so much I doubt not, but whosoever shall observe in themselves, they shall finde their hearts much bettered, and the graces of Gods spirit more quickned in them by such spiritual exercises.

Reason 1.

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Doct. 4.

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Reason 1.

The Christians Lesson

Reason 2.

The Lord may and doth often punish our by-past negligence and carelesse respect of his mercy to us, in not giving us a just understanding of the welfare of our estates, by withdrawing this his favour, he leaves us to our selves and our uncertaine hearts, that so he may declare his justice in the deserved punishment of our finnes; as also make us more carefull to glorifie him by a thankfull usage of his favour in particular assurance of his love to us. Thus there is no reason that we should call in-to question the truth of this doctrine, which you see upheld by two such pillars as Gods glory and our good.

Vse.

For the comfort of many of Gods beloved ones who are much discomforted in themselves, for that through Sathans malice and their owne default, they are not able sometimes to judge of their owne estates, whether or no they doe belong to the election of grace. Learne a similitude from the trees and hearbs of the field, which as they have their spring, wherein they in their glorious hue are comparable to *Salomon* in his royalty, so haue they their winter, wherein their sap retireth to the root, the branches seeme to be withered, as if they were not the same, no life in them: so is it with the graces of God, in mans soule, they have their spring and summer seasons, they have also their winter, wherein they seeme cleane blasted and decayed, as if there were no seeds of grace in their hearts; and as we must not call in question the vegetative power and life that is in plants and hearbs, by reason of the little appearance thereof in the dead time of the yeere; no more must wee make

of Selfe-tryall.

make question of the truth of grace in our hearts, in regard of the little shew that it makes to us, little beauty that we can discern of it. Doe we not see that men may be so miscarried in their judgments, as to thinke themselves to be beasts when they are men: as we see in *Nebuchadnezzar*, *Dan.* *Dan. 4. 30.* 4. 30. why not much more in their spirituall estate, so to be misinformed, as to thinke themselves children of wrath, when notwithstanding they are heyres and coheires with Christ Iesus? Let the examples of Gods deare ones, who have been thus misled, the equity and great reason God hath thus to exercise our troubled soules, which otherwise would be too calme and secure, be as a word spoken in due season to us, that are weary in this kinde.

That everyone that lives in the Church is bound seriously, and with great diligence to try and examine his estate, how it stands betwixt God and himselfe, in respect of the worke of saving grace wrought in his soule. *Doct. 5.*

This is the maine duty intended in this scripture, and so directly issuing out of it, as that hee that runneth may reade it, *Psal.* *77. 6.* I commanded with mine owne heart, and my spirit made diligent search; namely, how the estate of my soule stands, whether God hath cast me off, yea or not; or whether there be in me any markes of his favour: in regard whereof I may gather comfort to my selfe, *Gal.* *6. 3, 4.* If any man thinke himselfe to be something, when he is nothing, hee deceiveth himselfe in his imagination. But let every man prove his owne worke, and then shall hee have rejoycing in himselfe, *1 John 4.* we are commanded *1 John 4.*

to try the spirits of other men, whether they be of God, much more then to try and examine our owne spirits; whether they speake unto us in the name of the Lord, or from their owne deceitfulnesse.

Reason 1.

Ier. 17. 9.

In regard of the infinite windings and secret turning in the heart of man, by reason whereof it is become a most difficult thing for a man to know his owne estate truely, *Ier. 17. 9. The heart of man is deceitfull above all things, who can know it?* it is a very easie thing to be deceived by it, a most hard thing to know it; therefore we must set our selves more earnestly to worke, to try and examine our estate.

Reason 2.

Because the estate of glory in the life to come, depends on the state of grace in this life, which may justly move us to increase our care to know whether we be in the state of Gods calling, yea or not.

Now for that the practise of this doctrine is of excellent and most necessary use in the life of a Christian, I will therefore more largely pursue the same, as desirous to give direction how to perform this duty, so as it may be most for our comfort. And because I finde a spring of matter offering it selfe, I thinke it good to bound that which I purpose to say, within the set two points.

1. In considering what be the false shadowes of the state of grace.

2. What be the essentiall parts of him that is in the state of grace, together with the severall marks of the same.

Among the false and appearing tokens and shadowes

shadows of the state of grace, I finde three that are remarkable, and above others to be encountered with. *viz.*

1. The Civill man.
2. The Formalist.
3. The Temporary Professour.

All these make goodly flourishes, carry themselves upon a perswasion of Gods favour, thinke themselves somewhat, when they are nothing in the state of grace.

Concerning the Civill man, who first offers himselfe, as one who is most confident, though he have least cause, I propound these foure things.

1. What Civill righteousnesse is.
2. What is the ground of it.
3. The glosse and deceit whereby it prevayles.
4. A discovery of them in their kinde.

What is civill righteousnesse.

It is the practise of some outward duties of the second Table, joyned with either a slight performance, or else negligent omission of the duties of the first Table, that concerne God and his worship. From thence we may conceive what the civill man is; namely, such a one as is outwardly just, temperate, chaste, carefull to follow his worldly businesse, will not hurt so much as his neighbours dog, payes every man his owne, and lives of his owne; no drunkard, adulterer, or quarreller; loves to live peaceably and quietly among his neighbours. For an example of this kinde, I take the yong man in the Gospel that came to our Saviour with this, *All these have I kept.* So likewise among the heathen we have famous many exam-

Q

ples

Quest. 1.

Answer.

ples of this kinde, of *ambition, covetousness, and*

Quest. 2.

I
Answ.

The grounds of civill righteouneſſe are two.
Reſtaining grace. That is, ſuch a common
worke of the ſpirit, whereby the corruption of
mans nature is broken, kept in; curbed; ſo as it
breakes not out; the heart is not changed, or re-
newed, either in minde, will or affections, onely
there are barres and doores ſet to them in regard
of the exerciſing and outward practiſing of that
whereof the ſeed and venome lies in the heart,
Gen. 25. 6. The Lord ſaid to *Abimelech*, that he
kept him that he ſhould not flane in deſiring *Abra-
hams* wife.

Gen. 20. 6.

2

1. *How*
much

The ſecond ground is Prevaling corruption;
namely, when one ſinne getteth victory of an-
other by reaſon of their oppoſition, ſo is it
when a man for vaine glory, and to maintaine an
outward reputation in the world, without reſpect
to Gods Commandement, abſtines from many
groſſe ſinnes; as alſo when a man flies from covet-
ouſneſſe, and falls into prodigality; all one, as
the Prophet ſpeaketh, it is, as if a man ſhould flye
from a Lion, and a Beare meet him, *Amos 5. 19.*

Amos 5. 19.

Quest. 3.

Answ.

What are the deccits whereby he beguiles
himſelfe?
He applauds himſelfe on this manner, that he
doeth good dealings; and hath a good meaning,
and hopes by this to doe as well as the beſt; theſe
indeed are worthy fruits of righteouneſſe, if they
were rightly practiſed: but the civill man deceives
himſelfe.

1

For, in that he is utterly ignorant of that
which

which he would most of all seeme to practise; for whereas good dealing, and good meaning, must fetch their direction from the knowledge of Gods word, which is the onely sufficient Schoole-master to this purpose. The civill man doth measure it by the scanning either of his owne judgement, which is corrupt by nature, or else by the received customes of the world. Doe not many pretend in many grosse injuries, and wrongs done to God and man, their good meaning? Doth not generally the good dealing that is among naturall men no longer keepe within the rule of righteousness, then while it concerns themselves? And when it toucheth a man in this particular, the greatest injustice shall be dawbed over with the untempered mortar of good dealing.

Secondly; Even in those things wherein he is most glorious in his owne eyes, practising some shreds of righteous dealing, so farre forth as his naturall light guideth him; he stands against God, in that he doth not that good which he doth in obedience to God, and out of faith in his word, without which whatsoever man doe, is but sinne in the doer, though good in it selfe.

Heb. 11.6.

Rom. 14.23.

Thirdly; Consider this good meaning, and dealing in the bighest price of goodnesse whereunto it would seeme to attaine; you shall finde a manifest grosse transgression of the duties of the first Table, that doe more immediatly concerne the worship of God: for doe we not see, that these men who most of them negligent regards of the ministry of the word, make little conscience

ence of an oath, if they be urged; breaketh the Sabbath, live in affected ignorance, and yet by virtue of this supposed good meaning and dealing, they think themselves blamelesse; what great and hainous finnes doe they throwd under this shelter, I referre my selfe unto the dayly experience of such as know any thing in the conversation of these men; as if the Lord would accept of any sacrifice, though never so blinde, lame, or maimed: offer this service unto thy Prince, and see if he will accept it. Perchance it be a good plea for a traitour against the state to pretend his righteous dealing with his fellow-subjects. No more will God accept of such a service, where there is high treason against his Majesty, though there be some petty duties performed to men.

2. Deceitfulnesse, in that he thinkes himselfe a jolly fellow while he compares himselfe with the rabble and multitude that live in the open transgression of Gods great Lawes; when he beholds himselfe by a reflexion from them, he grows strongly conceited that it must needs be well with him so that he outstrips such swarmes of offenders.

By this manner of reasoning, a man might conclude he coust cloth that is to be fine; because, if you compare it with a Rug, it makes a faire shew; will not comparisons make those things that are naughty in themselves seeme good? Let that alone be held for good, that is good in it selfe, whose goodnesse it to be found in the nature of the thing, not in the respective reference only to that which is worse then it. In a word,

word, what so bad in a kinde that might not bee
justified, as it were lawfull thus to misse might not
some naughty and sinfull men that live in the
breach of some of Gods great commandements,
hope for heaven, if a comparative righteousness
would be accepted: for as there are not numbers,
though vile in their courses, and abhorred of God
and good men, yet if you compare them, you shall
finde whole swarms of such as doe exceed them.
Secondly, learne further the absurdity of this rea-
soning, and that by another similitude taken from
the cleane contrary practise of men in earthly
things: if a man have some competency of wealth,
he for the further enlarging of it looks not backe,
how many there be poorer then himselfe, so hee
might thinke himselfe a rich man, but his eye is al-
waies looking: how many richer there are then
himselfe: why should wee not doe so in spirituall
things: when to look how many have less then
we, to consider rather how many goe before us,
exceed us in the graces needfull to a better life.
Shall it be no roote of contentment for wealth, that
we are richer then many millions in the world, and
yet in matters of salvation, any thing shall serve
the turne, no satisfie our hearts, that we are in better
case then great troops who shall never see God in
the life to come. In the running of a race, a man
may leave many behinde him, yet lose the goal,
so in the seeking of the Crowne of life, wee may
outstrip a number, and yet misse of the salvation
of our soules: we must therefore be carefull so to
runne, that we may obtaine

Thirdly, if this righteousness would carry a
man

Luke 18.

man out which leaves company behinde in greater impiety, then the Pharisee should have had wrong, when the poore Publican was preferred before him, who notwithstanding was not as other men, extortioners, unjust, &c. Luke 18.

Fourthly, we must in judging our selves righteous, looke to the rule of Gods lawes, which judge our inward thoughts: it is this which informed Paul, who without the law was alive, but when the law came, sinne revived &c. ylnoc32

3

Third deceit. Is that he conceives no wickednesse great that breakes not forth into open view, or at least into actual transgression; nor man is caught with him, but he that is actually so. 101 an

1st. That saving grace doth not only cause a forbearance of the outward act, but suppresseth the first motions unto sinne, hits them in the cradle, makes conscience of them as mortall sinnet, whose wages is death, &c. 2. 101. *How long shall thy inward thoughts lodge within thee?* 15b 3. 101. Be perswaded, that if perhaps the thought of thine heart may be forgiven thee, 2 Cor. 10. 5. *The word of God brings every thought into the obedience of Christ.* 101 15 5w

1st. 4. 14

AA. 3. 22.

2 Cor. 10. 5.

2 A mans corruption may bee restrained and kept in from any actual breaking out, not for any good that himselfe shall reape thereby, but for others benefit, for the good of society in generall, the good of some in speciall; *Laban* was kept from *Abrahams* wife, not for any favour to him, but for *Abrahams* sake. *Labans* churlish nature was sometimes restrained, so that he could not sometimes speake an unkinde word unto *Jacob*; not for his cause, but for a favour unto *Laban*. 101 15 5w

15 5w

30

3 God

213 God doth judge of mans estate by the frame
of the heart, that he mainly desires to be given
him to be renewed, that he be cleansed and rectified,
that to be applied to wisdom, though there be
never such a faire outside, a smooth carriage, a
painted visage, yit if the heart be unsound, rotten,
unregenerate, all is of no value before him. God
seeth not as man seeth, neither would he have man
judge as outwardly there is an appearance. There
may be seven abominations in the heart when men
speak favourably. *Pro 26. 25* our corrupt nature *Pro 26. 25*
is signified by Wolves and Beares: shall we think
a Bear no longer a Bear when hee is chained up
from doing harme or a Wolfe to be no longer a
Wolfe, for that he is manacled, so as hee cannot
fitre.

4. A fourth deceit is, he contrives himselfe in
good plight, for that many that goe before him
in profession, yet come behind him in practise;
and faile in many duties wherein he approves him-
selfe to men by his civill carriage.

Disce. It is an evill that is much to be lament
ed, that such as doe profess religion, are not
carefull to adorn their profession with the fruit
of righteousness. But for satisfaction to the civill
man, he must know his error.

First, he makes no difference of Professors, con-
sidereth not that there are, and shall be some, who
shall have a forme of godlinesse, but not the power
thereof, who shall be shut out of the kingdome of
heaven. Now what comfort can this be to a man,
that he is no goodier than others who shall ne-
ver obayne salvation? For shall not dishonest reli-

gion

gion finde as good favour with God, as irreligious
he esteemeth.

Secondly, I doubt not but in some particular
finnes, some civill men have a greater command
over themselves, then many truly religious. Deceit
was given over of God by fall to bloudy adul-
tery, wherof I doubt not, but many thousands of
civill men might plead themselves not guilty; yet
no question to be made but that, the one was the
childe of God, the other in the snare of the divell
held captive to doe his will. For the affection of
finfull anger, many of Gods children are more apt
to offend by it, the temper of their naturall dispo-
sition inclining that way, then many civill men in
whom there is no worke of regeneration; and all
this no disparagement to Gods children, since the
Lord doth out of these infirmities in his wisdom, make
a sweet confectiō that purgeth pride out of
their hearts, maketh them more watchfull, more
diligent in prayer, hearing.

Thirdly, it is often the fault of the world, who
bury many good things in the children of God,
those that be professors, if but one sinne (it may
be which the Lord hath left in them to humble
them) shall appeare in their conversation, the un-
thankfull and censorious world continually eyes
and speakes of it, never mentioning the many good
things that be in them: on the contrary, if a civill
man have many evils, like in some grosser finnes,
yet if he have by vertue of a common gift of the
spirit, some one commendable property, that one
shall cōceale and commend all his other deformities.
No marvell then if professors of religion, being
subject

subject to so unequal and partiall a judgement, be thought to be short of a civil man.

Ans. A first deceit. A civil man doth therefore flatter himselfe, and grow too high in his owne opinion, and take contentment in his estate, because he doth no man any harme, he doth not willingly injure any man, makes no question but this harmlesse righteousness will justified him.

Answer. It deserves commendation, that a man should so demean himselfe, as carefully to avoid the doing of wrong to another: yet the insufficiency of his estate appeares on this manner. If wee take a view of that righteousness which the Lord requires, we shall finde, that it is not onely in not doing harme, but in doing good duties, the omission whereof is damnable. *Matth. 5. 13.* Every tree which bringeth not forth good fruit, is hewen downe, and cast into the fire, *Isa. 1. 16.* Cease to doe evill, learn to doe well, *Rom. 2. 9.* abhorre that which is evill, cleave to that which is good, *Matth. 23.* Christ will proceed in judgement against wicked men, not onely for that they have pulled meat from his mouth, but also because they have not fed him: for looke as in an Orchard, it is not sufficient that a tree doe no harme, but further that it may be counted a good tree, it must be fruitfull: so in the state of a Christian, he who is barred of good works, shall as well undergoe the judgements of God, as he that is a practiser of wickednesse: wee doe not rest contented, in that our servants plead they have done us no harme, but in that they have brought profitous: why should wee not thinke that the Lord expects as much from us who are his ser-

Mat. 3. 10

Isa. 1. 16.

Rev. 2. 9.

Mat. 23.

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vants, as wee doe from ours?

Secondly, men doe vainely deceive themselves, when they thinke they doe no evill in not doing good; for the Scriptures doe account him as one that harmes his neighbour, and doth that which is evill, when he doth no good: for what is not with me, is against me, saith our Saviour, and hee that gathereth not with us, scattereth abroad: not to save when we may, is to destroy, as appears by the speech of our Saviour, *Luke 6. 9.* when hee was challenged for curing a sicke man on the Sabbath day, his answer was, whether is it better, to save life, or to destroy it?

Luke 6. 9.

6 A sixth deceit: In that they are well thought on among their neighbours, are of good credit and esteeme; they have every mans good word, no man can say, blake is their eye, and commonly they make no question but they are in good estate to Godward.

That a good report is a special blessing of God, that deserves to bee well accounted of, it is as ointment, and makes the bones fat. But a civill man must understand that a main thing that makes a report good, is when it comes from them that are good; such as seeke God, and endeavour themselves in his waies. Now let the civill man consider whether such persons doe give good testimony of them, for otherwise a man may be well thought of among those that are as himselfe, and yet be far from that goodnesse which God approves of.

Secondly, such must remember, that to have every mans good word, is no signe of a man in

Gods

Gods favour, *Luke 6.26. Woe be to you when all men*
speake well of you : and many have the greater cause
 to suspect their estate in the generall applause of
 men, then thereby to grow secure. The Pharisees
 may seeme to have gained a great approbation
 from men, they were thought to be the onely re-
 ligious men of their times; yet how doth our Sa-
 viour censure them, even in that wherein they took
 most pride, namely, the esteeme of the vulgar,
Luke 16.25. ye are they which iustifie your selves be-
fore men, but God knoweth your hearts: for that which
 is highly esteemed amongst men, is abominable in
 the sight of God; and that godly saying of a good
 Writer, may here have place, That in many things
 where men can finde no fault, God hath full cause
 to condemne.

Luke 6.26.

Luke 16.25.

Thirdly, the Scripture doth plainly leade us
 from the applause of men in the tryall of our e-
 states, and lookes to draw us to a searching into
 our owne hearts, *Gal. 6.4. Let every man prove*
his owne worke, and then shall he have rejoycing
 in himselfe, and not in another: this made *Saint*
Paul so lightly esteeme the judgement of men
 touching his estate before God, *1 Cor. 4.3. I passe*
very little to be judged of you, or of mans judgement :
 that is his commendation, that God accepts of
 him: his praise is not from men, but from God,
Rom. 2.29.

Gal. 6.4.

1 Cor. 4.3.

Rom. 2.29.

The second false shadow under which men doe
 shelter themselves, and rest in as a state of grace,
 when it is nothing lesse, is *formall righteousness*,
 where consider,

1. What it is.

R 1

2 What

Isa. 60. 1

2 What be the grounds of it.

3 What be the deceits.

4 The discovery.

Jer. 7. 9. 10.

Isa. 60. 1

Pro. 7. 14. 15.

Mat. 23. 14.

Formall righteousness is the practise of the outward duties of the first Table, joyned with a neglect of the duties of the second Table, and thus by giving way to some grosse corruption. Wee may see a patterne of this, Jer. 7. 9, 10. will you steale, murder, and commit adultery, and come and stand before me in this house, where my name is called upon. Pro. 7. 14, 15. the unchaste woman conjoynes the paying of her wages to God, her peace offerings with the breath of wedlocke. Mat. 23. 14. the Pharisees devoured widows houses, under colour of long prayer.

Touching the duties of the first Table whereunto the formalist attaines, they are these.

1. He is in respect of the outward man, a diligent repaier to the public assemblies, a hearer of the word, receiver of the Sacraments; he will not sticke to goe a mile or two, to the hearing of a Sermon; all this was in Herod, in those that professe to our Saviour that they have eaten and drinke in his presence.

Isa. 3.

Ezek. 33. 3.

Secondly, hee may be a meanes to draw on others, and to say with those, Isa. 2. 3. Come, let us goe up to the mountain of the Lord. Ezek. 33. 30. E. Eliels hearers though but formall, can say, every man to his brother, Come I pray you, and heare what is the word that cometh forth from the Lord.

3 Hee may grow to get a great measure of knowledge, to be able to discourse to the purpose of

of the Scriptures, and what is taught in the publicke ministry; so we reade of some, *Matth. 7. 22.* Mat. 7. 22. that have attained so much knowledge, that they have beene able to prophesie, that is, to preach in Christs name; and yet meere formalists.

4 He may take up a solemne forme of prayer, have his time and place for his devotion, *Luke 18.* Luke 18. 10. 10. the Pharisee goes up to the Temple of purpose to pray, and that the old Lewes were very frequent in this, it appeares, *Isa. 1. 15.* *though ye make many prayers, yet I will not heare.* Isa. 1. 15.

5 He may proceed to humble himselfe in fasting, joyne with others in the solemne exercises to that purpose, *1 Kings 21.* *Ahab thus abased himselfe,* *Isa. 58. 3.* *Wherefore have wee fasted, and thou seest not?* 1 Kings 21.
Isa. 58. 3.

6 He may outwardly reverence the Preachers of the word, as Saul did Samuel, Herod, Iohn Baptist; give entertainment to them, as the Pharisee, *Luke 14.* Luke 14. who invited our Saviour, yea make words of love to them.

2 Grounds of this formall righteousness, declaring how a man comes to set up his rest in so deceitfull an appearance.

1 It is the devils policy, when he cannot draw men to a false worship of God, to set up Idols, then he laboureth mainly to detaine men in the shell and shadow of an outward worship, to make them quiet themselves in this as all that God requires. Thus were the old Lewes exceedingly beguiled, while they placed all religion in outward sacrifices; by this men are kept from the life and power of godlinesse, while they are so farre seduced by
R 3 Sathan,

Sathan, as to rest in the Paradise of a formall service of God.

2 Man by nature is devoted beyond measure to his naturall corruption, so as what hee wils, that he wils with his whole strength; so loath are men to part with their corrupt practises, that skinne for skinne, and all that a man hath, will he give rather then forgoe any part of that which he is by naturall apprehension bent unto. Hence the Scripture tearmes the finnes that a man is more specially inclined unto, his right eye, his right hand, then which, what is not a man more willing to lose? hereupon the heart of man seekes, and having by seeking found such a righteousness, as wherein it may be something with God, and yet retaine his owne selfe-liking finnes, by all meanes embraceth this forme of service of God, takes great contentment in this; and such a one is this formall righteousness, which makes a faire shew, promising great matters both unto others, and our owne seduced hearts; and in this doe men willingly rest, as that which gives a dispensation unto some partiall finnes, and yet carries a goodly appearance amongst men. This formall service of God will bring whole rivers of outward service, even the first borne of his body, for the sinne of his soule, so be it he may retaine his owne will.

3 The honorable and glorious things that the Lord hath spoken of outward services; the Lord ascribes the greatest worke to the Ministry of the Word and Sacraments, the opening of the eyes to the blinde, the working of faith, the cleansing of the heart, the salvation of body and soule; so to prayer

prayer and fasting, how much doth the Scriptures attribute, making them the very meanes whereby the very treasures of heaven are opened, and all good things communicated to us! Hereupon the deceitfull heart of man is so ravished by these worthy effects wrought by these ordinances, as that it makes no question, but if it shall serve God in these, all other things must needs follow of themselves; though a man be failing in other duties of the second Table, yet the excellency of these shall make a recompense, and give satisfaction to God.

3 Deceits. First, that for those outward duties performed, they endure persecution, undergoe many mockes and taunts from wicked men, come into trouble for that they doe, being well done; and from hence they gather confidence, that their courses are approved of God.

Answ. It is no sure argument of the truth of a mans profession, that he endures trouble for it. No question but *Isaas* had his part in those crosses that did accompany the preaching of the Gospel, and yet who doubts of the rottenness of his profession? but among others, *Alexander*, of whom we read, *Acts 19.* chapter, 33. verse, that hee was neere unto death for the Gospels sake, and yet of the same man (as *Calvin* thinkes) doth Saint *Paul* give a heavy censure, when hee prays that God would reward him according to his works, *a Tim. 4. 14.*

Secondly, the worlds hatred of a Christian profession is not directly against it, as it is fained and sincere, joyned with truth in the inward parts; if

it lookes onely upon that which sheweth it selfe in religious performances, that is the object of wicked mens malice, they pry not into the truth of grace in the heart; but if a man doe joyne himselfe with the people of God in the holy exercises of religion, that is it which provokes their malice. In matters of enmity betwixt differing parties, it is enough to endure the ill will of the one, but in shew and appearance to joyne with the other; and so it is no true and infallible marke of a friend of God, for a man to say that he hath suffered in the cause of religion: the very outward face of religion, sets the divell and wicked men on worke.

Math. 16. 24:

Thirdly, there may be great deceit in suffering, wherein a man can have no comfort, as if it were an inseparable companion of sincerity: men may seek themselves, their glory, honour, and have worldly respects in yeelding their neckes to affliction for the Gospels sake. If any man (saith our Saviour) will be my Disciple, hee must deny himselfe and take up his crosse and follow me, *Math. 16. 24.* Wee must looke that our suffering have a denyall of our selves and our owne affections, else they shall nothing availe us. A mans affliction for religious duties performed, is then onely an argument of the truth of grace, when a man being tossed in them, lives onely by faith in Gods word, and is not fed with the hope of glory, with an expectation of succour and reliefe from man.

2 Deceit. That many good men applaud them in their courses, yea godly and faithfull Ministers commend them, encourage them; now would they honour an imperfect profession of religion?

Ans.

Answ. 1. No doubt but it may and ought to be a good comfort to us, that we have the approbation of such as feare God in those waies wherein we walke: but notwithstanding it is a furorile, that of another mans estate before God, no man can judge with a judgement of certainty, for whereas one man judgeth of another lonely by fruits of the spirit, what outward worke of the spirit of grace is there, which the pride of mens hearts, and the diuell together, cannot counterfeit: they will make a semblance of faith, of repentance, of other men though good, yet mistake us even when they doe their best, it being beyond their reach to determine of another mans estate. The uprightnesse of any mans heart in the duties he performes, it is possible onely to God and himselfe to know, *Pro. 17. 3. The fining pot is for silver, and the furnace for gold, but the Lord tryeth the hearts of men, and no man knoweth the heart of a man, save the spirit of a man that is in him, 1 Cor. 2. 11. who sheweth his*

Pro. 17. 3.

1 Cor. 2. 11.

Secondly, we reason deceitfully, if from mens approbation of our courses wherein we walke, we conclude an allowance of our estate, that all is well with us, because something is deemed to be upright. It is all one as if a dishonest person performing an honest action, and receiving just commendation for the same, should thence gather a generall resolution for his honesty. Good men approve us in our hearing the word, prayer, fasting, but good men will not approve us as every way good, because good in these: besides, the actions we performe in attending on ordinances, may be good in their nature, and yet wee may marre them

viii

S

them

them in the manner of performing them.

Thirdly, we must know that good and godly Ministers in this prophane and wretched age, are glad to apprehend and cherish the least blossoms of goodness that doe shew themselves; are ready to encourage men in any good courses, by giving them their deserved commendations. Gods Ministers deale with Professors, as the servants of *Benedad* did with the King of *Israel*, glad when they can catch but at a good word, heare but of the frequenting of a good exercise. Our Saviour hearing the young man making such a profession of his obedience, though it was onely in regard of the outward man, yet it is said, hee looked upon him and loved him: and so in like manner, why should it not be lawfull for us to love and like a man accordingly, to testify our liking of those in whom wee perceive any good beginnings, in pious and religious exercises: and yet this is no warrant for us to rest in those outward formes of religion, as if all were perfect in them.

Q. 3. Doctr. That there seemes to be an agreement betwixt them and the most forward professors, they joyn in the same parts of Gods worship with like diligence, frequent Gods ordinances; why may we not from thence conceive all to be well with them?

Ans. That whatsoever a childe of God will doe by vertue of smothering in his heart, that same will an hypocrite doe out of the pride and vanity of his heart: the webbe of hypocrisie is most cunningly spun, soe easily to be discerned but by him that hath the spirit of discerning more then ordinary.

nary. Compare the reformation of *Iehu*, with that of *Ioshab*, and you shall see little difference: he pretends as great zeale, is as hot in the rooting out of the idolatrous worship of *Baal*, as was *Ioshab* in the like kinde: had not *Iehu* discovered himselfe in setting up the idolatry of *Ierebbaam*, hee might have kept his credit: therefore an appearing outward agreement is not that which may give a hope that our profession is sound, but we must have an eye to the integrity of the heart in the performance thereof.

Secondly, we have examples of some in Scripture, who have witnessed an universall agreement in their profession, even unto the parting from their lands and possessions, as *Ananias* and *Saphira*, and yet all proved in the end but counterfeit: so *Judas*, of whom no doubt but that speech had its truth. We have forsaken all, and followed thee: this concurrence in the same outward duties, did flow from hearts diversly affected, and accordingly in time it was apparent. It is a corrupt manner of reasoning, to conclude a totall agreement from a partiall, an inward from an outward. Let all Christians be exhorted and perswaded, that they beware how they build upon this seeming formall righteousness, that they doe not blesse themselves in it as a state of al-sufficiency to salvation: as if greene leaves could make good trees, or formall profession good Christians; it will deceive them that trust it in their greatest needs: and for the better enforcing this exhortation, that it may more lively pierce the hearts of all formall professors, consider these motives:

Motives.

Ier. 7. 4.

Iam. 1. 21.

Psal. 50. 8.

Ma. 1. 14.

2 Tim. 3. 1. 5.

1. The Scripture tells us that it is deceivable righteouſneſſe, Ier. 7. 4. trust not in lying words, Iam. 1. 21. be ye doers of the word, not hearers onely, deceiving your owne ſelves. Now what wiſedome is it for a man to caſt his ſalvation upon that which the ſpirit of truth hath witneſſed, will in the end prove as thoſe Brookes that Job ſpeakes of, that faile men when they have moſt need of water.

2. The Lord doth of all other ſervices, reſect this formall righteouſneſſe, Pſalme 50. 8. Iſa. 1. 14. My ſoule hates your new Moones, and your appointed feaſts, they are a burthen to me, I am weary of them, verſe 13. Incenſe is an abomination to mee, &c. Who will then goe about to make his heart believe that the outward uſage of Gods ordinances will commend a man to God.

3. It is among the finnes of theſe times prophesied, 2 Tim. 3. 1. 5. that in the latter daies ſhall come men having a forme of godlineſſe, but not the power. Now wee ought to be ſo much the more carefull to avoid it, as we are more ſubject to it, in regard of the prevailing of it, in the age wherein we live.

4. We muſt know that the end of all Gods ordinances, is the renewing of Gods image in us, the making of us new creatures, the ſhaſhioning of our hearts to his will, therefore we heare, pray, receive the Sacraments, that wee may have the graces of faith and repentance ſtamped in our ſoules. Now then when wee attaine not this benefit by them, we loſe all our labours, the ordinances become as a dead letter, the very ſacrifice of fooles.

The

The third Harbour wherein the soule of man rests it selfe is, Temporary Righteousnesse, such a service of God as carries a goodly shew for the time, but after vanisheth away.

Consider,

1. What it is:

2. The grounds of it.

3. The deceits of it.

4. The discovery.

Temporary Righteousnesse is a work of the Spirit, whereby a man being enlightned to see the priviledges that are in Christ for a time rejoyceth in them, yeeldeth some obedience to them; yet afterward he utterly falls away. It is a work of the spirit, *Heb. 6. 4.* they that have it are said to be partakers of the *Holy Ghost*. Whereby a man is illightned to see the priviledges that are in Christ and rejoyceth in them. *Luke 8. 13.* the stony ground which represents the temporary professor receives the word with joy, yeelds a measure of obedience, *Matth. 12. 43.* the unclean spirit is said to go out of a man for a time, wherein the temporary Christian is understood; now in the time wherein he departs, the temporary Christian, out of whom he goes, yeelds some measure of obedience, yet so afterwards he falls away. So the righteousness of temporaries is compared to the morning dew, that vanisheth away with the Sunne; and that this is his estate to fall away is insinuated, *Hebr. 6.* Examples of this estate two more eminently known. *Saul* of whom in the beginning of his reign, we heare of many good actions; his wisdom in his patient bearing with those

Heb. 6. 4.

Luke 8. 13.

Matth. 12. 43.

1 Sam. 10. 27.

1 Sam. 11.

1 Sam. 28. 3.

wicked men that murmured against him, 1 Sam. 10. 27. his humility in refusing to take the estate of a King upon him, ver. 22. his mercy in succouring the men of *Iabesh Gilead*, Chap. 11. his justice in putting downe the witches, 1 Sam. 28. 3. and yet afterwards fearefully did hee fall away from God. The other is the example of that famous hypocrite *Iehu*, how zealous did he carry himselfe in rooting out the posterity of *Ahab*, and how did he in all pretend the worke of the Lord, how did he put to death all the Priests of *Baal*, and brake all the Images; yet dyes with this brand, that he departed not from the sins of *Iero-boam*.

2. Grounds. 1. That these men were never truly engrafted into the Vine *Christ Iesus*; they were never truly sodered, and united into *Christ* as parts of his mysticall body, whereof hee is the head, and accordingly being never truly conjoyned unto him, no marvell if in time they be drawn dry, and become as branches unprofitable; that which they doe is by a common influence of the spirit of God enabling them unto some duties, whereby hee pleaseth to glorifie his name, and as that whereby wee continue and persevere in the state of grace, is our union and society with the Lord *Iesus*, whereby we become one with him, and none shall take us out of his hands; so that which makes the fruit of the spirit to wither and come to nothing in us after a time, is the want of this conjunction with *Christ*, because the seed of God is not in us; such are nourished not from the power which diffuseth it selfe from the head to the members,

bers, but from some externall cause and worke of the spirit, but out of the mysticall body of Christ.

2. There is a different manner of receiving the word; some receive it into the uppermost face of their hearts: others so receive it, that it sinkes more deeply into the soule; takes a firme rooting; with some their knowledge swimmes in their braine, casts a reflexion upon the affections from the light that is in the understanding; others are changed into their knowledge, their knowledge doth exercise a commanding power over the faculties of soule and body. Now this different manner of receiving of the word makes a difference betweene Professours of whom some hold out, others fall away; this is the difference betwixt the stony ground and the good earth, *Mat. 13.* So that the reason why this righteousness fades and comes to nothing, is that, because it not being stamped deepe enough into the soule, when temptations make an assault, it is not of ability to resist.

3. *Deceits.* 1. He imagines himselfe in good case, for that he can rejoyce in the word when he heares it.

Answer. There is a threefold difference, betwixt the joy of the temporary and the Eternall in hearing the word. The temporary rejoyceth in hearing of the glorious priviledges of the Christian estate, being convicted of the goodness and excellency of them, like as a man is affected with joy to behold with his eyes a Vine plentiffully laden with grapes, or a field of corn that is goodly

to see to, in regard of the large and plentiful crop, though he have no part in it; even such may be the joy of the temporary, caused not from any perswasion of propriety and interest in the things, but only from the glorious hiew and beauty of the things themselves: But as for the elect of God, their joy ariseth from an evidence of that assurance, they have of their interest in them, that they are peculiar to them, and that they are within the promises.

2. The joy of the temporary is a joy that ariseth from a slight taste that he hath of Gods mercies and the Christian prerogatives; whereas the joy of the true converts springs from that good they finde even from a perfect nourishment that they receive, finding themselves justified and sanctified by vertue of that they have gotten in the ministry of the word. The Apostle in the words last spoken of the temporary professour, *Heb. 6.* gives occasion of this difference, for even as it is one manner of joy that a man conceives upon the tasting of good meate, when the same notwithstanding is never perfectly digested and turned into good bloud; another when a man so joyes in that he tastes, as it is converted into perfect nutriment; such is the difference betwixt the joy of the temporary and the persevering professour.

3. The joy of the temporary in the word is sometimes accidentall; with respect to such circumstances as the word comes cloathed withall; as, for the novelty and strangenes of it, so many are delighted to heare some points of divinity discussed which formerly they have not heard, there is
love

love to the Preacher in whom they are glad to see
such excellency of gifts, as also in the pleasing de-
livery, so *Ezek. 33. 32.* Loe, thou art unto them as
a very lovely song of one that hath a pleasant
voyce, and can sing well. But as for the joy of the
elect, their joy is in the word of God, with respect
unto the goodnesse that is in it for it selfe, for that
beauties sake that shines in it; they behold an in-
ward glory, *Ier. 15. 16.* *Thy words were found, and*
I did eate them, and thy word was unto mee the joy and
rejoycing of my heart.

4 The joy of the elect in the word, is a joy that
springs up by certaine steps, arising from the sense
of misery, feeling of Gods anger, hungering after
grace, for the heart of man humbled with this spi-
rituall wretchednesse, abased and cast downe in the
sense of his misery and wants, flies unto the sanctu-
ary of the word, where finding gracious promises,
and the loving nature of God described at large, re-
covereth it selfe; and out of the sweetnesse of Gods
promises apprehended by faith, curing the
wounds of our distressed soules, doth greatly re-
joyce in the same; the word becomes sweeter then
the honey and the honey combe; but the joy of
the temporary is sudden, as a flash of lightning, and
therefore deciphered by the sprouting up of the
seede in the stony ground, *Matth. 13.*

5 The joy of the temporary is of a vanishing
nature, it soone fades; as the corne that growes out
of the stony ground withereth forthwith for want
of earth, so is it with the temporaries joy, it is as
the crackling of thornes under a pot, soon in, soon
out: hereupon his delight is compared to him that

comming into a pleasant garden, is delighted while he is within the smell: but the elects joy is more permanent, continues longer, he hath a possie of those sweet flowers, wherewith hee refresheth himselfe, even when hee is gone out of the Garden.

Deccr. 2. He pleaseth himselfe in this, that hee hath some inward compunction of heart for his sinnes, that hee is pricked in conscience, troubled for sinne, feelles a horror in his soule; thence hee conceives his estate to bee as the estate of Gods children, since he is in this like them.

Ans. 1. If these gripes of conscience were infallible notes of one that is in the state of grace, then might *Esau* weeping, *Abels* humbling himselfe, *Judas* his sorrowing, plead an interest in this estate, whom notwithstanding the Scripture hath marked with the blacke coale of reprobation.

a Cor. 7.

2. There is a worldly sorrow, as well as a godly, both have sione for their object, 2 Cor. 7. and yet the one causeth death eternall. This sorrow for sinne cannot give any man comfort touching the welfare of his estate further then hee is assured it is a godly sorrow, whereof more shall bee said hereafter. The devils have a horror in their souls, wherewith they tremble at the righteous judgments of God; are afrighted with legall terrors, yet never a whit the neerer the state of grace.

3. The sorrow of those men doth not lye long upon them, it is not of a lasting nature; but like a vapour that now appears, and anon vanishest away. Many are Sermon-like, as those that are sick-like, exceeding ill at ease, queasie stomacks, while

while they are on the Seas, yet the same men when they come on land, are as well as ever they were: so we have many who in the hearing of the word, seeme to bee much troubled, exceedingly cast downe, yet the same men when comming abroad, they are but acquainted with the ayre of the world, their pangs of sorrow passe away: such was the sorrow of Felix, who while he heard Paul disputing of righteousness and temperance, and of judgement to come, he trembled, *Acts 24. 25.* yet no sooner was Paul departed, but his covetous heart prevailed over him: whereas the nature of the sorrow which may give a man comfort touching his estate, as that whereby he is advanced into the glorious condition of Gods children, is an abiding sorrow, goes to bed, and riseth with us, as David witnesseth, *Psal. 42. 3. my teares have bene my meat day and night.* *Psal. 42. 3.*

If wee consider the effect of these sorrowes, whereby this temporary is stricken, they worke no alteration nor change in his life; hee goes softly, cloathes himselfe with sackcloth, hangs downe his head like a bul-rush, but so as hee licks up the vomit of his sinnes, keepe siniquity close under his tongue: *Esa.* even when he cryed out for griefe, yet had this resolution in him, that when the daies of mourning for his father were past, he would be avenged in his brother by killing him, *Gen. 27. 41.* So Ahab, even soone after hee had sorrowed for Gods judgements denounced against him for his murderous oppression of Nabab, hee imprisoned *Micaiah, 2 King. 22. 27.* whereas the sorrow that accompanieth him, that is in the state of grace, brings

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Act. 24. 25.

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Gen. 27. 41.

1 King. 22. 27.

brings such a reformation of heart and life, as we may see in *Paul*.

Deceit 3. He hath good motions, holy desires and inclinations, whereby he resolves for the best waies, and what doe the most righteous more?

Ans. 1. That good purposes, unlesse they bee brought into practise, they are as an untimely birth; no good comes to them in whom they are: for even as that infant which is onely conceived and never borne, is counted as if he had never beene, so is it with these abortive and miscarrying purposes. It is the very glory and perfection of these good motions when they are beautified with an aequall performance of that which was purposed, otherwise our hearts deale with us in good purposes, as *Zarah* when he was to be borne; make a faire shew, as if they would come out of sinne, and yet give backe, all is nought worth: our desires in this kinde are no other then a man may finde in hell mouth. What benefit was it to those Jewes, *John 6. 34.* that they cryed out, *Lord evermore give us that bread*, when notwithstanding they did not use the meanes to compasse it, as appeares, verse 36. what good had *Agrippa* by being perswaded almost to become a Christian? or was *Balaam* ever the neerer to heaven, for that hee desired to dye the death of the righteous? why then doth the temporary carry him selfe so stiffely upon his good purposes and desires?

2. If wee take an account of those desires, by comparing them with those that are found in men truly converted, wee shall finde many notorious differences. Those desires of the temporary are

like

like them of the sluggard, who lusteth, but his soul hath nought, *Pro. 13. 4.* they are lazie, faint, without any violence offered to the corruption of our nature, but those of the converted are painefull, laborious, joynd with a most earnest using of the meanes; those in whom they are all called violent, *Mat. 11. 12.* yea, they are said to presse forward, *Phil. 3.* to hunger after righteousnesse, *Matth. 5. 6.* yea, secondly, these of the temporary feeble no griepe for the want of that they desire: but those of true converts are joynd with an inward most affectionate mourning towards him whom they desire, their soule faints, they are sicke after that they desire, *Psal. 42. 1.* *Psal. 143. 7.* *Heare me speedily O Lord, my spirit faileth, &c.* Thirdly, those of the temporary (as all beginnings of grace) are fickle, vanish away, come to nothing; these other are constant, hold out, give no rest to their eye-lids, till they have gained something wherein they may rest.

Deceit 4. That hee findes himselfe more forward then many of those that have beene ancient professors; is more hot and earnest in many good duties, even then they of whose conversation no man had ever cause to doubt.

Ans. That the stony ground (by which one kinde of the temporary is to be understood) is marvellous forward in sending forth the blade; as it lyes not deepe, but in the face of the earth, so it sprouts and shewes it selfe more speedily; *Matth. 13. Mar. 4.* So it is marvellous to behold some of these temporary professors, how soone they are ripe, how violently forward; but according to

those violent beginnings, they doe as loone fade and wither away. It is with them as with men that are over-forward in the morning at their businesse, in the afternoone constrained to give over: it is an ill signe of perseverance in good duties, when a man is forward and zealous beyond the age of his christianity; and looke as wee must not lay any great hope upon children that are witty and forward beyond their age, so likewise wee should not thinke any whit the better of our selves, by reason of our sudden over-forwardnesse. Our Sayjour speakes of some who were last, who shall be first, and first that shall be last: why may not the hot and over-earnest temporary suspect himselfe for one of these?

2. We must in our forwardnesse consider wisely whether nature hath not a hand in it as well as grace, or beyond it. For I doubt not but when some seeds of religion fall into the heart of a yong man, or a man of a stirring spirit, they doe receive a great impression of heat from the naturall warmth that is in him; he pursues things that be contrary to him with greater intension, not of zealous, but of zeale set on fire by the strength of nature. It shall be wisdom therefore for men to examine and try their zeale and their forwardnesse. *Behn* being a man of a fiery and sudden spirit by nature. Religion was many times preposterously set on worke by nature, and he made a shew of more forwardnesse, and yet I doubt not but as much, if not more substance of zeale was in the rest of the Apostles.

It may mistake ancient professors, when he shal

slowly

mea-

measure the substance of inward grace, by an outward blaze of forwardnes. In many this forwardnes out-runs judgment, wisdom, holy discretion, and accordingly makes a great shew in the eyes of the beholders. In others soundnesse of judgment, wisdom, experience have overmastered affections, so as they are no whit lesse zealous, but more wise, discreet, better ordered; managing their practises with no whit abatement of sincerity, but with much more comfort to themselves, and good to others.

5. Deceit, That he findes the Lord rewarding him for that which he doth; sees some of Gods temporall promises made good unco him, both in mercies communicated, and judgments withdrawn.

Ans. If this might give any assurance of the soundnesse of grace in the heart, then might *Ahab* put in for a part among the sonnes of God, of whom it is recorded that the Lord regarded his temporall and but seeming humiliation (for it was not with his whole heart) with a translation of the judgment that should have beene inflicted, from his dayes to the succeeding generation. So likewise *Iehu* went not unrewarded for that which he did in destroying the house of *Ahab*; his children were to sit upon the throne of Israel to the fourth generation. Yea further, such hath been Gods justice, that he would not have heathen men doe any thing that he had appointed to be done without a reward. Wicked *Nebuchadnezzar*, *Ezek. 29. 20.* shall have the land of Egypt given him for his labour wherewith he served against it, because

2 King. 10. 30.

Ezek. 29. 20.

because they wrought for me saith the Lord, and some of the ancient fathers have imputed the long continuance of the Roman Empire as a reward in Gods justice given to the practise of civill vertues, wherein many of them were famously renowned.

Secondly, The temporary might in his well doing more comfort himsele, as an argument of saving grace in him, if God did not reward him in this life; he might looke then for a reward at the generall Iudgment, where God gives the reward of eternall life; but that God rewards him here in this life, the Lord signifies that he will not be indebted to him; now he hath all that he must looke for.

vse.

To advise all Christians that they doe not rest in these imperfect motions that are common to the temporary; as that they have had some pangs of sorrow for sin; some flashing joy in the hearing of the word; some good desires, that they otherwhiles feele; these have beene in such as have afterward fallen finally away, and are branded with the blacke coale of reprobation. We must, as we would have comfort in our profession, both try these motions of what kinde they are, and when we have tryed them, endeavour to be led forward to perfection. And for the enforcing of this Exhortation.

Motive I.

Consider first, That the estate of him that hath begun in the spirit, if afterwards he fall away, embracing this present world with *Demas*, his estate is worse at the end, then it was at the first, for looke as it is with water having beene once heat,

heat, if after it be cold againe, it is more easily frozen; so it is with men that have beene once warmed with the sunne-shine of grace, if after they grow cold, they are more easily frozen in their impiety, more hardned in the courses of sinne, *Matth. 12.* the end of that man, where there is

Mat. 21.

are entry of Devils, after their ejection, is worse than the beginning, *2 Peter 2. 21.* *It had beene better for them not to have knowne the good wayes of God; then after they have knowne them to turne from the holy Commandement delivered unto them.* *1 Pet. 2. 21.* Our departing from good wayes after we have made progresse in the same, argues in us extreme folly, wee cannot enter the lists so much as of a temporary profession, but we must look to suffer many things, we must betyed to the means, deprived of much of that which the flesh calls liberty. Now shall we suffer all this in vaine? shall we with the *Israelites* come out of *Egypt*, undergoe many sorrowes in the wilderness, come to the borders of the land of *Canaan*, and then give over and faint by the way? Shall we doe, as hee that takes a long and chargeable journey to buy a commodity that is needfull for him, and when he comes to the place, parts for a penny, and goes home againe without it? *Ezek. 18. 24.* *If he turne away, all his righteousnesses that he hath done, shall not be mentioned.* *Back. 18. 24.*

3. Consider, That all the promises of God are entailed upon the grace of Perseverance, *Matth. 24. 12, 13.* *Because iniquity shall abound, the love of many shall waxe cold, but he that endureth to the end shall be saved,* *Revel. 2. 10.* *be thou faithfull unto the*

Mat. 24. 12, 13.

Revel. 2. 10.

Revel. 3. 12.

the death, and I will give thee the crowne of life, ver.
11. he that overcometh, shall not be hurt of the se-
cond death, Revel. 3. 12. him that overcometh will
I make a pillar in the Temple of my God.

Wherefore let us at any hand be admonished
to search and try our Profession; not deceive our
selves; we may make a shew to others, and our
hearts may make us believe all is well; but let us
not trust them till we have tryed them. It is the
foole that will believe every thing. Many have
set forward in good wayes, as *Namur* two daugh-
ters, that would needs accompany her into the
land of *Judah*, saying, we will returne with thee
unto thy people, and yet how rably was *Orpah* en-
treated to goe backe? So there are many *Orphes*,
that seeme as if they would prayle to heaven, yet
give over in the mid-way: let their examples be
admonitions to us.

Thus fare of the discovery of the false har-
bours of the Christian estate. Now I come to
the meanes of inquiry.

In the inquiry to be made for the direction of a
Christian in the duty of selfe tryall, some respec-
tiall is to be discussed.

1. What graces are of the essence and being of
a Christian.

2. What their nature is.

3. What is the least measure of them, lesse
then which a man cannot have, and be in the state
of grace.

4. What be the severall marks of these graces
essentially necessary.

For the first, I find, that the Scripture doth in-
close

close all in these two duties, *Faith and Repentance*, *Mark. 1. 15. Repent and believe the Gospel*, *Acts 20. 21. Witnessing to Jewes and Grecians, repentance towards God, and faith toward our Lord Jesus Christ*. By these two we passe from death to life, from the power of Sathan to God. Now the latter of these duties being unfolded, there are these three maine branches of it.

Mark. 1. 15.
Acts 20. 21.

1. Godly sorrow, *2 Cor. 7. 10.* that is the beginning of it, and as it were the first step; whence it is said, *to bring forth Repentance to salvation*, *ver. 10.*

2 Cor. 7. 10.

2. A change of mind, called the New Creature, fleshy heart, renovation of the spirit of our mindes, implied in the word repent; which properly signifies a transmutation or alteration of the mind.

3. 6. 2ndol

3. New obedience, *Matth. 3. 8. bring forth fruits worthy of amendment of life*, *Rom. 12. 1. give up your bodies as a living sacrifice*. So that the issue of all is, that to set a man in possession of the state of grace, there bee foure maine workes of the spirit.

Matth. 3. 8.

Rom. 12. 1.

1. Faith.

2. Godly sorrow.

3. Change of minde.

4. New obedience.

Within these is comprehended whatsoever appertaines to the being of a Christian. Many complementall graces are further found in him, who is in the faith, as appertaining to his well-being: these and these only doe estate him in that blessed tenure of the sonnes of God.

V 2

Secondly,

Secondly, What these are in their particular nature.

Faith is a work of the spirit whereby we are enabled to apply to our selves the promises made in Christ for our reconciliation with God. *It is a marke of the spirit of God,* Eph. 2. 8. *It is the gift of God.* [we are enabled] Our wils are lifted up above their naturall condition and ability by a speciall infusion of grace; for howsoever faith be begun in the understanding, yet the perfection of it is from the will; this is apparent from the object of saving faith, which is not only truth, but also good, and good to us. [To apply to our selves] So *John 20. 28.* Thomas shewes himselfe to be a believer, when he saith, *My Lord, and my God,* Galath. 2. 20. *I live by the faith of the Sonne of God, who loved mee, and gave himselfe for mee.* [The promises made in Christ] they are the matter whereabout our faith is exercised, *Rom. 4. 21.* *Abrahams assurance was settled upon the promise.* [For our Reconciliation with God] this is the benefit of it, *that, upon believing God is reconciled, wee have an attonement,* Rom. 5. 11.

Thirdly, what is the least measure of saving faith?

Answer. It is a constant earnest desire of the pardon of sin flowing from an humble heart, joyed with a conscionable use of the meanes, I say, constant, to difference this desire from the moody passions that are in naturall men, to whom God disclosing the searefulnesse of the vengeance to come, they doe for the instant desire a remove all of their sinnes. I say earnest, with respect to the sluggish

fluggish-wisnes that are in the unregenerate; as also to that fervency of desire which experience shewes in the godly, *Psal. 42. 2.* my soule is a thirst *Psalme 42. 2.* for God. I say further, that it is set on worke by an humbled soule, a soule touched with his owne miseries, a wounded spirit, a broken heart, *Psalme 10. 17.* thou hast heard the desire, but it is the desire of an humbled soule, of the poore in spirit. Last of all, this desire expresseth it selfe in a carefull and diligent use of the meanes, whereby it may be increased, as Prayer, hearing the word, receiving the Sacraments. This is that faith which is tearmed by the smoaking flaxe; and bruised reede, *Matth. 12. 20.* which promise of *Christ* *Matth. 12. 20.* is, not to breake the one, nor quench the other. This to be in Gods acceptation, as saving faith appeares, in that God rewards this hanging desire with everlasting life, *Matth. 5. 6.* *Luke 1. 33.* *Matth. 5. 6.* *Luke 1. 33.* he fills the hungry with good things, *John 7. 37.* If any *John 7. 37.* man thirst; let him come to me, and drinke, *Isa. 55. 1.* *Isaiah 55. 1.* Ho everyone that thirsteth, &c.

Secondly, for that such desires are the grace it selfe desired; for if a desire unto sinne be the sin it selfe before God, as *Matth. 5. 27.* he that looketh upon a woman and lusts after her hath committed adultery with her; why shall not much more an earnest desire of the pardon of sin be an obtaining of it? an earnest desire to believe be accepted for belife it selfe.

Thirdly, where ever the spirit of God is working saving grace in the heart, there must needs be faith; but where ever such a desire so qualified is, there must needs be the spirit of God; for these desires

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Thirdly, what is the least measure of saving faith?

Answer. It is a constant earnest desire of the pardon of sin flowing from an humble heart, joyed with a conscionable use of the meanes, I say, constant, to difference this desire from the moody passions that are in naturall men, to whom God disclosing the searfulness of the vengeance to come, they doe for the instant desire a remove all of their sinnes. I say earnest, with respect to the fluggish

fluggish wisnes that are in the unregenerate; as also to that fervency of desire which experience shewes in the godly, *Psalm 42. 2.* my soule is a thirst for God. I say further, that it is set on worke by an humbled soule, a soule touched with his owne miseries, a wounded spirit, a broken heart, *Psalm 10. 17.* thou hast heard the desire, but it is the desire of an humbled soule, of the poore in spirit. Last of all, this desire expresseth it selfe in a carefull and diligent use of the meanes, whereby it may be increased, as Prayer, hearing the word, receiving the Sacraments. This is that faith which is teamed by the smoaking flaxe; and bruised reede, *Math. 12. 20.* which promise of Christ is, not to breake the one, nor quench the other. This to be in Gods acceptation, as saving faith appeares, in that God rewards this hanging desire with everlasting life, *Math. 5. 6.* *Luke 1. 33.* he fills the hungry with good things, *John 7. 37.* If any man thirst; let him come to me, and drinke, *Isa. 55. 1.* Ho every one that thirsteth, &c.

Secondly, for that such desires are the grace it selfe desired; for if a desire unto sinne be the sin it selfe before God, as *Math. 5. 27.* he that looketh upon a woman and lusts after her hath committed adultery with her; why shall not much more an earnest desire of the pardon of sin be an obtaining of it? an earnest desire to believe be accepted for belife it selfe.

Thirdly, where ever the spirit of God is working saving grace in the heart, there must needs be faith; but where ever such a desire so qualified is, there must needs be the spirit of God; for these

desires not being the fruits of the flesh, must necessarily come from the spirit. And doubtlesse they are sent as an earnest penny and pledge of everlasting life: yea, looke as a desire to live cannot come from a dead man, no more can the desire of the life of grace in us proceed from us, as we are naturall men dead in sinne. Thus wee see what is the least measure of saving faith; lesse then which if we have, we are not beleevers, and consequently, not in the state of grace.

The third point is, what be the marks whereby this saving faith is discerned from the mock-faith that is in the world: The voyce of Gods spirit witnessing to us, and with us touching the pardon of sinne, from satanicall delusions, or naturall presumptions?

Markes of
faith.
Acts 15.9.

The markes of true faith are first, that faith doth purifie the heart, Acts 15.9. the heart of man by nature is a sinke of abominations, the very imaginations evill, and that continually: it breaths forth nothing but uncleannesse, hatred, selfe-love, worldlinesse, with whole swarms of evil thoughts: it is evill, and wholly evill, even in all the corners of the will, understanding, memory, affections, full of corruption, over-spread with the leprosie of sinne. Now the office of faith is by vertue of strength from Christ, and grace from his fulnesse, as also in consideration of those promises whereunto it doth entitle the beleever, to sweepe the nasty corners of the soule, to stampe it in another mould. So faith enlightens the understanding, that was nothing but darkenesse, makes the will to incline and follow after righteousness, whereunto it

was

was before most rebellious; sanctifies the affections, sorrow, feare, anger, &c. drawes them from earth to heaven; infuseth into the memory a retentive faculty of that which is good, in respect whereof it was before as a riven dish. Wouldest thou then know whether thy faith be such as will abide the touchstone? weigh with thy selfe what strength it giveth thee to purge and cleane thy soule; if none at all, then there is no truth nor soundnesse in it.

Second marke, that true faith where ever it takes place, it leads up strong cryes and unspeakable groanes unto the throne of grace, for the filling of the heart with saving grace. *Rom. 8. 26. The spirit makes intercession for us with groanings which cannot be uttered.* It is an infallible marke of the spirit, and consequently of faith, when our sighes and groanes in the feeling of the want of grace, are such as fill heaven and earth, are unutterable, as wish for more then we can expresse. Now then as we would be assured of the truth of our faith, let us consider whether the spirit of God hath taught us thus sensibly, and feelingly to pray, to call God *Abba*, Father, to have recourse with boldnesse to the throne of grace, hoping to finde mercy in time of need. If we want this spirit of prayer, it is an argument of our want of faith; for how shall they call on him in whom they have not believed?

Third marke, that true faith followeth in order after the sight of sinne, humiliation, for the same, hungering and thirsting after mercy, so in the converts, *Acts 2.* they were pricked in their consciences, and said, *Men and brethren, what shall we doe*

to be saved? To Acts 16. the laylour, his faith followes his humiliation; hee came in trembling before them, and said, *Sirs, what shall I doe to be saved?* these legall humiliations are the harbingers of faith: as the needle goes before the threed, and the winde, fire, earthquake went before the still voyce, when the Lord spake to *Elias*; so the Lord rends the heart with the mighty winde and purging fire of his word, causeth an earthquake in the soule, and then he speakes peace to it, visits it with the light of his countenance, apprehended by faith. As we would therefore finde comfort in our faith, let us carefully consider the order how it is descended into our hearts; if it hath sprung up from a secure, untroubled, quiet spirit, that hath continually cryed peace, peace, we may at no hand dare to relie upon it. The spirit of grace and saving faith is as a calme after a boisterous storme; an honour that followes humility.

Fourth Marke. That onely is true faith that wrestleth with doubting; is assaulted with feare within, and terrours without; where Satan is continually laying siege, seeking how he may extinguish the same, casting into the soule many fiery darts of distrust and atheisme. A faith thus assaulted, thus annoyed, may gather assurance by these conflicts it hath with the devill, that it is from the spirit of God, not from any divellish or naturall suggestion; for Satan doth not oppugne that faith that is of his owne, or the fleshes hatching.

Matthew 23. 35.
Luke 11. 35.

Every kingdome divided against it selfe, is brought to desolation, and Luke 11. 35. when a strong man armed keepeth his Palace the things

things that he possesseth are in peace. This combat therefore betwixt believing and distrust must needs grow from two contrary principles, namely the spirit and the flesh.

Fifth Marke, That only is true faith wrought by the finger of the spirit; which comes into the heart, and accordingly receives strength and growth by the conscionable use of the ministry of the Word, and Sacraments; that is, when a man hath witness from his heart, that he receiving the word with a good and honest heart, hath thereby gotten this assurance of his salvation, by waiting daily at the gates of wisdom; by taking heed to his feet; when he enters into Gods house, by a serious examination and preparing of himselfe to Gods Ordinances; if by that meanes his faith hath been bred and conceived in him, *Rom. 10. 14.*

Faith comes by hearing, Ephes. 1. 13. In whom also ye believed after that ye heard the word of truth, the Gospel of your salvation, Acts 10. 44. while Peter spake the Holy Ghost fell on them. So then if thy heart will testifie with thee; that thy faith hath been conceived in the wombe of the holy use of the ministry of the Word and Sacraments, if then thou hast had this assurance wrought in thee by that thou feelest thy faith nourished, encreased, gathering strength in the day of temptation; thou mayst resolve thy selfe of the truth of it.

Sixth marke; That true faith brings forth contentment in all estates: the believer, is as it were, foure square, turne him which way you please, he falls even; no outward want or misery can unsettle

Rom. 10. 14.

Eph 1. 13.

Acts 10. 44.

6

Psalme 4. 8.

Romans 5.

Phil 4. 11.

2 Cor. 4. 17.

Heb. 11. 16.

Heb. 11. 9.

Vf.

the his contented minde; he is as a man that having obtained his desired purpose, neglects all in comparison of that he enjoys; he so rejoyceeth in things spirituall, that the want of outward comforts doth not much trouble him, *Psal. 4. 8.* Thou hast given me more joy then they have had, when their come and wine and oyle abounded, *Rom. 5.* Wee rejoyce in tribulations, because the love of God is shed abroad in our hearts, the feeling of Gods love by faith will raise our dejected soules in their greatest abasement, *Philip. 4. 11.* I have learned in whatsoever estate I am, therewith to be content, I can be abused, and I can abound; I can doe all things through *Christ* who strengthens me; that is, while he lets me see the love of God towards me in the pardon of my sins. Thus doth faith raise a mans thoughts to the beholding of such priviledges as neither eye hath seene, nor eare heard; from whence the spirituall man looking downe ward upon the mouldrines whether of outward blessings or crosses, they seeme as mole hills; the afflictions of this life are not worthy of the glory which shall be revealed, saith the Apostle, *2 Cor. 4. 17.* and *Moses* by faith having an eye to the recompence of thereward neglected the priviledge that he might have enjoyed by being counted the sonne of *Pharaohs* daughter, *Heb. 11. 26.* so likewise, *Hebr. 11. 8, 9.* *Abraham, Isaac and Jacob*, were contented with their pilgrims estate, because they looked for a better City.

To discover the faith of our ordinary Protestants to be no faith, but a meer naturall presumption; for what else shall we conceive of that faith whereby

whereby men professe they believe in *Christ*, hope to be saved as well as the best, and yet their hearts and lives over spread with worldly and fleshly lusts: they are not washed from their uncleanness; they send forth nothing but noysome and damnable corruptions. Shall we conceive that the day starre of salvation hath risen in their hearts, who are nothing but darknesse in their understanding, haing to be reformed in their will and affections, their whole lives a running with greedines to the excessse of ryot; is not this a counterfeit faith that workes no more glorious fruits of reformation of heart and life: so likewise when mens prayers are only lip-devotions, uttered formally from the teeth outward, are they not an undoubted argument of the want of the Spirit, which makes men affected with their owne miserie: to powre out their hearts like water, to send up loud cryes to the throne of grace.

As also that assurance of Gods favour which many of unhumbed and insensible hearts, not groaning under their owne miserable condition doe bragge of, may we not reject it as a deceitfull staffe, that will in the end deceive them that lean thereon: So likewise that faith which never doubted, which is not incombred with distrustfull thoughts; that faith which hath cropt into mens hearts, either without the means of the word preached, and the Sacraments; or else by a slight and regardlesse usage of them; that faith which is constrained to feele all its contentment from the base and transitory things of this life, that hath no contentment without them, that is best a cale in the

hunting after them; all these kinds of faith we may by this doctrine discover as unsound, hypocritical, and only a seeming faith.

The second grace that concurrerh to the frame of a Christian effectually called, is godly sorrow.

Quest.
Answ.

What is it? It is a worke of the spirit, wherby a man is grieved and troubled for the transgression of Gods Commandements; and out of this grieffe judgeth himselfe worthy to be destroyed, it is called the wounded spirit, the contrite and broken heart.

Ezek. 36. 27, 31.

I say, It is a worke of the spirit, Ezek 36. 27, 31. I will put my spirit within them; then shall they remember their owne evil wayes, and shall loath themselves in their owne sight, and judge themselves worthy to be destroyed. I say further that it is a grieffe with respect to the breach of Gods law; to difference it from the legall sorrow that grieves at sinne with respect to the fearefulnesse of the punishment that is to be inflicted; and is only led with respect to that, this set on work by feare of the whip, that other by a child-like love. Lastly, I adde, that this sorrow make a man his owne condemner; and to sling the first stone at himselfe, 2 Sam. 24. Let thy hand be upon me and upon my fathers house.

Quest.
Answ.

What is the least measure of it? This godly sorrow is twofold.

First, inward alone, consisting in this, that a man is truly displeased with himselfe for his sinnes as they are an offence to God.

Secondly, This inward sorrow is joynd with a bodily moving of the heart, which causeth weeping

ing; this last is commendable, and that whereunto men must endeavour to attaine; even that their flinty soules may send forth rivers of teares; but its not a necessary condition, as without which our sorrow is no sorrow.

First, for that teares doe proceed from the naturall constitution of mens bodies. Where men have hot and dry bodyes, there grieve may be great where be no teares. So likewise where men have full and moist bodies, or their pores more open, there is more plenty of teares then of hearts grieve oftentimes.

So that we may resolve this question touching the least measure of godly sorrow; namely that it is an inward displeasure with a mans selfe for that he hath offended God, joyned with a grieve, that a man can grieve no more, this dislike of a mans selfe in regard of the breach of Gods law, and grieve for not grieving enough, is that which the Lord (if it be in sincerity) accepts; as who respects more in this case the contrite and broken heart, then he blubbered cheekes, who sees that a man may with dry eyes mourne heartily for his sinnes.

The sufficiency of this sorrow I prove, for that the Lord in all his services doth mainly insist upon the disposition of the heart; so more especially in this, because thine heart did melt, I will gather thee to thy Father, *The sacrifices of God are a contrite spirit: a broken and a contrite heart; O God thou wilt not despise,* *Isa. 57. 15.* *The Lord dwell with him that is of a contrite heart and humble spirit, I saiah 61.* *Christ was sent to binde up the broken heart.*

2 King. 22. 19.
Psal. 51. 17.

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Quest.
Answ.

What is the least measure of it?

This godly sorrow is twofold.

First, inward alone, consisting in this, that a man is cruelly displeased with himselfe for his finnes as they are an offence to God.

Secondly, This inward sorrow is joyned with a bodily moving of the heart, which causeth weeping

ing

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2 King. 22. 19.
Psal. 51. 17.

Secondly, wee have some examples of penitentiaries, whose repentance God accepted of, and yet no mention of that degree of sorrow which expresseth it selfe by teares. *Zacharias, Luke 19.* came downe hastily, and received Christ joyfully, *so Acts 16. Lydia*, who if she had beene cast downe with any great measure of sorrow, could not so readily have given entertainment to the Apostles.

Thirdly, to grieve for that wee cannot grieve more then we doe, is to mourne for want of a grace when we doe cheerefully seeke it, what is it but a branch of that holy hunger which hath from the Lords owne mouth a promise of satisfaction, *Matth. 5.* In a word therefore to conclude, the least measure of godly sorrow, lesse then which there is none, is to be truly displeased with our selves, for that we have transgressed the law of so good a God, and withall to grieve for that we are not more deeply grieved.

Markes of
godly sorrow.

The markes of this godly sorrow whereby it may be knowne, are these.

First marke, in regard of the originall, it springs from the due and advised consideration of the fatherly love of God manifested in Iesus Christ: the meditation of those unspeakable mercies that are manifested in him, is the very fountaine from whence springs evangelicall sorrow: for when wee thoroughly consider what a loving Father wee by our finnes provoke, what a gracious and most affectionate Saviour wee doe by our iniquities, as it were, crucifie againe; this must needs make our stony hearts dissolve, and even melt like waxe in the

the midst of our bowels, *Zach. 12. 10.* they shall *Zach. 12. 10.*
 looke upon me whom they have pierced, and they
 shall mourne, as one mourneth for his onely sonne:
 on the other side, the legall sorrow is occasioned
 by the fearefull curses of the law, by the horrors
 of the vengeance to come, by the grisly face of e-
 ternall death; these pierce the hearts of naturall
 men, and make them as one that travelleth conti-
 nually with childe, whence it is, that the Apostle
 makes the difference of the spirit of the law, from
 that of the Gospell, *Rom. 8. 15.* *Wee have not recei- Rom. 8. 15.*
 ved the spirit of bondage againe to feare, but we have
 received the spirit of adoption, crying, *Abba Father*; so
 that godly sorrow is a childe-like sorrow, where-
 by we are grieved that we offend a Father that is
 kinde and loving unto us.

That this sorrow in Gods children is mingled *Caution.*
 with a legall sorrow, so long as we live here; for as
 all grace is imperfect, so godly sorrow.

Second marke. That this sorrow is a continuall
 companion of Gods children; of a durable and la-
 sting nature: for as sinne doth never leave us, but
 daily discover it selfe in many cursed fruits there-
 of, so this godly sorrow doth, or ought to follow
 us hard at heeles every day; as wee sinne more or
 lesse, we are to have our portion of it, *Psal. 80. 5.* *Psal 80.*
 thou hast fed them with the bread of teares, and
 given them teares to drinke in great measure: and
 if wee must every day aske forgiveness of sinnes,
 then we must every day have our sighes and groanes
 for them. Now the sorrow of the naturall man,
 though a sorrow for sinne, yet how soone dyes it
 it vanisheth away all in a moment, or if it be long,
 then

When they sing to the sound of the Violl, they drink wine in bowles, eat the lambs out of the flocke, and the calves out of the midst of the stall, and anoynt themselves with the best oynments, that so sorrow and mourning may flee away.

3

Third marke. That godly sorrow is of generall extent: it mournes as well for small finnes as great: so *David*, whose heart was smitten for cutting off but the lap of *Sauls* garment. For secret finnes as well as for open, for such finnes as men applaud and countenance, as well as for those they cry shame of, for that sorrow which is caused by the conscience we have of the breach of Gods commandement, makes no difference of sinne, whether open or secret, approved or disliked by men; since the conscience is equally bound, as well in the one as the other. Hence it is that Gods children doe weep in secret for such finnes as none can accuse them of, and accordingly cease not to pray to bee cleansed from them, *Psal. 19 12. O cleanse thou me from secret faults.*

Psal. 19

4

Fourth marke. This godly sorrow is knowne by the manner and meanes of the cure; there being no plaister for this sore, no balme for this wound, but the holy Scriptures; they, and they alone can comfort the soule distressed in that kinde; none can speake a word of comfort to him that is weary, but he that hath the tongue of the learned, *Isa. 50. 4.* the broken hearted are sent for cure to the shepheards, *Ezek. 34. 4.* these be the flaggons wherewith the Spouse of Christ is comforted when she is sicke of love, *Can. 2. 5.* the Scriptures are called Scriptures of comfort, *Rom. 15. 4.* as for worldly

Isa. 50. 4.
Ezek. 34.Can. 2. 5.
Rom. 15. 4.

worldly sorrow, that is healed and driven away by worldly means. So *Gain* did rid himselfe of his sorrow by building Cities, inventing muscical instruments; so doe naturall men put away the legall feares wherewith other while they are stricken, by merry companions, musicks and revelling, sports and recreations. Now it is otherwise with the godly in their sorrow that ariseth from the feare of Gods displeasure, that travels farre and neere, runs through all variety of outward delights, findes no comfort in any thing but the word of God.

Fift marke. Godly sorrow is knowne by the companions of it, or as I may call them, the effects of it, 2 *Cor.* 7. 11. 1 Carefulnesse, that is, an earnest bethinking our selves, joyned with diligence in the meanes whereby wee may avoid the sinne we mourne for. 2 Clearing of our selves, which is an endeavour to approve ourselves in the dislike of that we mourne for by the contrary deed done, *Luke* 19. 8. *Behold, the halfe of my goods I give to the poore.* *Acts* 16. 33. 3 Indignation, whereby a man is even angry with himselfe, loathes himselfe, is even weary of himselfe, *Ezek.* 36. 4 Fearing, which is an awfull regard, whereby we are afraid both of the sinne, and of all the occasions of it, with respect to Gods displeasure, *Prov.* 28. 14. *He that feareth is the man that feareth alwayes.* 5 A vehement desire, whereby we are so affected, that we doe not more strongly long for any thing, then to be preserved from that evill, by which wee have fallen, and also to doe the contrary good, *Psal.* 119. *My heart breaketh for the fervent desire I have to thy commandments.*

Luke 19. 8.
Acts 16. 33.

Ezek. 36.

Prov. 28. 14.

Psal. 119.

Meditation: 6 Deale, when upon the consideration
 how we have dishonoured God by our sinnes, we
 are so much the more desirous of his glory by all
 well doing; this is apparant by Paul, who was so
 much the more zealous in the propagating of the
 Gospel, as hee had beene fustious in persecuting
 it. 7 Revenge, when a man shewes his displeasure
 against some, by punishing the instruments and
 occasions of it, *Acts 19.19.* they that used curious
 arts brought their bookes, and burnt them before
 all men. So we read of *Samuel*, that thrust that
 hand first into the fire, which had subscribed the
 Popish Articles.

Agg 19.19.

So that godly sorrow may be discerned by this
 traine of graces wherewith it is accompanied, that
 worldly sorrow wants, at least in the truth of
 them, though it may have some shadowes of
 them.

Use.

That we doe not content our selves to have sor-
 row for sinne, but labour to finde out, whether it
 be a godly sorrow or not: by these marks we may
 grow to some resolution to discover to our selves,
 that we be not mistaken in some legall affright-
 ments or worldly grieves instead of godly sorrow;
 which is a speciall part of repentance. Looke what
 is that which sets our sorrow on worke, whether
 it be the terrible nature of Gods judgements, or the
 experience of his fatherly mercies. Consider of
 what continuance our sorrow is, whether of a
 fleeting nature, or more permanent, such as
 dwells within, and doth not onely lodge with us
 for a night. Looke whether it be indifferently, as
 well for sinnes secret as open; what thou findest to
 be

1. Cor. 13.8.

Agg 19.19.

1. Cor. 13.8.

1. Cor. 13.8.

be thy best cordials to comfort thee, (whether Gods word, or naturall means) but of all assuredly consider whether thy sorrow be attended with the forenamed carefulnesse, clearing of thy selfe, indignation, feare, vehement desires, zeale, revenge, accordingly thou mayest be comforted in thy mourning, or discouraged in respect of thy estate.

The third grace that ensues a man in the state of grace, is *change of minde*.

What is it?

It is a worke of the spirit whereby the image of God is repaired in us, flowing from a hatred of sinne, and love of righteousness. It is a worke of the spirit, for so those that are thus changed, are said to be borne of the spirit, *Iohn 3. 7*. By the image of God, I understand that conformity and agreement which is betwixt Gods law, and the faculties of the reasonable creature consisting in righteousness and true holiness, *Eph. 4*. this is said to be repaired, for that being defaced in the fall of Adam, it is in part restored againe, so as those who are thus changed, are said to be new creatures, to have a new spirit put into them. I say further, it flowes from a hatred of sinne, and love of righteousness, to difference it from those purposes that are wrung from men in respect of some grievous hand of God upon them, by the smart of the rod, by the feare of punishment onely.

So that a man that would prove himselfe whether his minde be changed, must consider whether the spirit of grace hath so altered the powers and faculties of soule and body, so as they are content

Quest.

Ans.

Eph. 4

to be subject to the law of God, renouncing their former ungodliness.

Quest.
Ans.

What is the least measure of this change?
A settled and a constant purpose flowing from a hatred of sinne, and love of righteousness, whereby the heart resolves to repent, to become obedient to God, and to eschew his owne sinfull wayes, this is the least measure of this change, whereunto if a man do not attaine he is not changed.

Ans.

2 Chron. 20.

Now this setting, and disposing of the heart to the wayes of God to be the forme and life of a changed estate, it appears, in that Gods children are deciphered by it, that they with purpose of heart cleave unto the Lord, *2 Chron. 20. 32. Jehoshaphat set himselfe, to seek the Lord, Psal. 119. 57. I have determined to keepe thy word.* A constant purpose to be changed is in Gods acceptance, as also in its owne nature; a change that argues a man in the state of grace; for if it be the fruits of a mans corrupt nature, not to have so much as a desire, or will, that inclines to this change, but even wholly averse and upward; then surely for a man to see so much of his owne misery, and to be perswaded so far of the good estate of him that is changed, as unfeignedly to purpose a change, it must needs be the proper worke of the spirit, *Lev. 18.* In the Prodigall sonne the very purpose of a change is both accepted and commended, as the change it selfe.

Markes.

Markes of this change, otherwise called regeneration, or new birth, whod him shall to see.

First

First Marke; That it is totall; a whole change, casting a new forme upon soule and body; the whole man; for as the corruption did over spread all the powers of man, so in the restauration the spirit of grace is as large in repairing as sinne was in defacing; whence the man thus renewed is called a new man, a new creature; is said to arise from the dead; and accordingly the Scripture makes it a worke of the whole man, *Thes. 5. 23. The God of peace sanctifie you throughtout*, this is exprest to be the whole spirit, soule and body. *The minde must be changed, Col. 3. 9, 12. The will, John 8. 47. Col. 3. 9, 12. affections, Col. 3. Memory, Psal. 119. Conscience, all sanctified more or lesse.* The kingdome of heaven; that is, the worke of grace is compared to leaven, in regard of its diffusive, and spreading nature; it alters the whole lump, *Matth. 13.* hence the worke of grace is set out by a comparison from the light; for as that according to the measure of it enlighens all the house at once, not first one place of it, and then another, so is it in the renewing of the soule, it receives the spirit of grace into every part, with one act of the spirit.

To conclude therefore, looke as the oynment that was poured on *Aarons* head ranne downe even to the skirt of his garments; so the holy anointing with the oyle of grace, drencheth even the lowest and basest parts of soule and body, working in them a change of grace.

Second Marke, That it enableth us by faith in Gods word to overcome the world; makes the man in whom it is, a Conquerour, so as he gets the victory over the corrupt lusts of his owne heart,

and the enticements that come from the world or the devill, 1 John 5. 4. *All that is borne of God overcomes the world.* So then a speciall property of him that is changed is, that he hath strength infused into him, wherby he withstands sinfull motions in the heart; fashions not himselfe to the world; resists the devill. By our naturall condition we are servants to our corrupt hearts; they have an entire command over us, so as, we both obey them, and have no power to doe otherwise. Now where the spirit worketh this change, there sinne raignes no longer, so as we should obey it in the lusts thereof, neither doe we give our members as weapons of unrighteousnesse unto sin, but we give our selves unto God, as they that are alive from the dead, Rom. 6. 12, 13. as thou desirest therefore to know whether thou art changed or not, so consider how thou prevailest in crucifying thy corrupt affections, beating backe satans and the worldst temptations.

3

Third Marke, That the change of grace is wrought and receives increase by the means that God hath sanctified to that purpose; and that is his word, John 15. 3. *Now are ye cleane through the word that I have spoken to you, Joh. 17. 17. Sanctifie them through thy truth; thy word is truth, 1 Pet. 1: 23. being borne anew, not of mortall seed, but of immortall, the word of God, Psalm. 19. It is the law of God that converts the soule.* So then see how this change is wrought in thee; Is it effected by the power of Gods word? or proceeds it from other sinister respects? as feare or favour of men, want of meanes to doe otherwise, danger in
thy

Rom. 6. 12, 13.

John 15. 3.

John 17. 17.

1 Peter. 1. 23.

thy estate. That change which is wrought by these means, is not a change of grace, but of nature.

Further, the Word is the meanes whereby this is increased. We have the testimony of Peter to this purpose, 1 Peter 2. 2. *As new borne babes desire the sincere milke of the word, that we may grow thereby.*

1 Peter 2. 2.

Fourth Marke, That this change is knowne by a dissimilitude from the properties of a naturall man; to which purpose consider how the Scripture describes him.

First, that he makes earthly things, is wholly taken up with the care of them, Rom. 8. 5. *He favours the things of the flesh; and that so, as the things of the spirit are unsavoury to him; Rom. 13. 14. he takes thought for the flesh, to fulfill the lusts thereof.*

Rom. 8. 5.

Rom. 13. 14.

Secondly, Hee opposeth the will of God, by refusing to become subject to it, Rom. 7. 5. *He would, but he would not; Psal. 50. 17. I have not been formed: and in the roome of Gods will sets up his own lusts; Tit. 3. 3. We in times past were disobedient, yetting never lusts.*

Matth. 23. 37.

Psalm 50. 17.

Tit. 3. 3.

Thirdly, He hates and delighteth in Gods enemies, 1 Pet. 2. 14. *They say unto God, depart from us; for we desire not the knowledge of thy wayes.*

1 Pet. 2. 14.

Fourthly, He hates him that reproves him; he cannot brooke him that crosseth his corrupt courses; the scooner loves nor him that rebukes.

1 Pet. 2. 14.

Fifthly, Hee loves not the company of good men for their goodnesse; but all his delight is in naturall

Eph. 4. 18, 19.

Tit. 3. 3.

2 Pet. 4. 3.

Col. 3. 1.

Rom. 12. 2.

2 Pet. 1. 4.

naturall men, in whom there is no seed of grace; the scorner will not goe to the wise. For further practises and properties of naturall men, consider *Ephes. 4. 18, 19. Tit. 3. 3. 2 Pet. 4. 3.* And now, as we would be assured of our change. Consider how wee differ from naturall men in those wayes and courses wherein they are described unto us. Are we not such as minde earthly things? but set we our affections on things above, *Col. 3. 1.* are we not such as withdraw our hearts from being subject to Gods law, but desire to be ruled and guided by his will, not our owne; his lawes to be our Counsellours, *Psalm 119.* are we not such to whom Gods ordinances are a burthen, we having no favour in them, no delight? but doe we desire by all meanes to be exercised in them, are they the joy of our hearts, and doe we claime them as our heritage, *Psalm 119.* are we not such as hate them that reprove us for our evill wayes? but do we rather love them, yea desire that our heads may be broken with their balme? are wee not such as shun the fellowship and meeting of Gods Saints, but all our delight is in them, *Psalm 16. 2.* Then we may assure our selves that we are truly changed from the state of nature into the state of grace, *Rom. 12. 2.* men are knowne by this to be changed, by the renewing of their mindes, while they fashion not themselves like unto this world in the practises and properties of men of the world; *2 Peter 1. 4.* the faithfull are said to be partakers of the divine nature in this, for that they flee the corruption that is in the world.

in *Ells Mark.* That where ever this change is there

is a great difference in the manner of sinning betwixt him who is changed, and the unregenerate man; so that howsoever both be overtaken with the same sinne, yet if a man observe himselfe in the disposition of his heart before, in, and after sinne committed, he shall be able to resolve himselfe whether he be in the state of nature, or in the state of grace; for the regenerate man is troubled before the sinne, as also in the act of sinning, not doing either with a full consent of his will, which so farre as it is renewed, resists: so farre as it is corrupt, provokes unto evill; neither yet lying in the sinne without recovery of himselfe: whereas the unregenerate man sinneth with full consent of will; and that because he is all flesh, no spirit: as also sleepest in his sinnes. Hence bee those different voyces, the naturall man saith, I doe the sinne I would, and will to doe; but the regenerate man saith, he doth the sinne he would not, *Rom. 7.* this marke of the new-borne Christian wee finde, *1 Iohn 3. 9.* *Hee that is of God sinneth not, neither can he sinne, because he is borne of God.* Sin he must needs; but sinne he cannot, either as wholly consenting unto it, or lying in it, so as he riseth not by repentance. By this we may grow to a tryall of our selves, whether we be borne again, yea, or not.

Object. Naturall men have this trouble and reluctancy before they sinne, as Pilate.

Answe. 1. This fight that is in the regenerate, is of the will with itselfe; but in naturall men it is of the conscience with the will; the conscience proclaimes sinne to be sin, which the will would with were no sin.

Secondly, This trouble is incident to naturall men only in great sins, such as the light of nature condemnes, not in smaller.

Use.

That by this Doctrine, we may discover sundry persons that live in the Church, yet not to be living members of it, neither to bee partakers of the new birth; as namely all such persons who are but partially changed; their understanding illighted with a good measure of knowledge, but their wills most perverse for the act of obedience; others are servants to their owne vile affections, in whom sin exerciseth a plenary and full command; that give eare to the wickednesse of their owne hearts; others whom not conscience of Gods word, but some outward respects doe change; others who run with naturall men in their wayes, imitate their practises; others wallow in sin without contradiction from their own hearts; all these we must exclude from the state of grace, as men that are not yet renewed, by the spirit of God.

The fourth grace is new Obedience.

Quest. 1.

What is it?

Ezek. 36. 27.

Rom. 5. 1, 6, 11.

Answer. It is a work of the spirit, whereby a man that is already justified doth by vertue of grace received bring forth fruits worthy of amendment of life. [It is a worke of the spirit.] *Ezek. 36. 27. I will put my spirit within you, and cause you to walk in my statutes.* [Of him that is already justified] that is, acquitted of his sins, and made righteous in the sight of God, *Rom. 5. 1, 6, 11.* *After the doctrine of justification follows the doctrine*

of

of new obedience; to let us understand in what order they are in the Christian estate. [Doth by vertue of grace received from Christ,] *John 15. 4.* *Ioh. 15. 4.* As the branch cannot beare fruit of it selfe, except it abide in the Vine, no more can ye except ye abide in me, *Phil. 4. 13.* *Phil. 4. 13.* I can doe all things through Christ who strengthens mee. [bring forth fruits worthy of amendment of life] Such workes as doe becom a man altered and changed, that professeth another course of life, these are those duties that concerne God or man comprised in the Scriptures, *Philip. 1. 11.* they are termed the fruits of righteousness. So that he that would approve himselfe to his own soule to be a practiser of new obedience must consider whether he adorne his profession with the performance of such religious duties, as the Lord commands.

What is the least measure of it?

It is an unfeined and constant endeavour to do the will of God. I say, an endeavour, to difference it from the legall obedience which is the strict performance of such duties which God commands according to the rigour of his law. In this the endeavour through Gods mercy is accepted for the deed done. I say, an unfeined endeavour, to difference it from the glorious shew which hypocrites may and doe make. Lastly, I say, it is constant, with respect to the endeavours of the temporary, which are soone out of breath, and die before they come to perfection. Now that this unfeined and constant endeavour is accepted as the deed done, it appeareth, first in the example of Abraham, of whom the Scripture saith, *Heb. 11.*

Quest. 2.
Answ.

that he offered up his sonne Isaac; yet it is plaine
that he did not sacrifice his sonne, as the Lord by an
Angell from heaven forbidding him; whereby
we gather, that in Gods acceptance he was offe-
red up, for that there was a faithfull endeavour on
Abrahams part.

Secondly, The godly and upright men are said
Psal. 19. To doe no iniquity. Now we know this,
that there is none that sinneth not. Only for
that the iust man endeavoureth, and doth his best
to doe no iniquity he is accepted of God, as if he
did none. So of David it is reported; that he sin-
ned only in the matter of *murder*, when as notwith-
standing he sinned many wayes offe, in his raging
anger at *Nabab* in cooking his children, and
likewise in his unjust dealing with *Acaphibushib*;
but yet for that in all these David heart was faith-
full in endeavouring to doe Gods will, they are
not taken notice of, being layed in Gods accep-
tance, who measureth obedience not by the ef-
fect, but by the affection of the doer.

Thirdly, The Lord is said to deale with his
servants as a father with his child in the matter of obedi-
ence. *Mal. 3. 17. I will spare them, as a father spareth his children, saith the Lord of hosts.* Now if a man
sets his sonne a task enjoying him to write a
Coppie, if hee sees that hee doth but his best
endeavour to acceptance, commends and encoura-
geth his child; even so doth the Lord deale with
us when he perceives a faithfull labouring on our
parts to doe what hee commands, hee accepts
of this as the will of the child, and accordingly
rewards it.

What

What be the marks of new obedience?

They are generall or speciall. Generall. That in new obedience it is onely the conscience of Gods commandements that sets heart and hand on worke, not any other externall motives; obedience not springing from the word, is (as one calls it) wilde Oates, *Psal. 118. 22.* the ground of *Dauids* obedience was this, all his lawes were before me, and I did not cast his Commandements from me, *Psal. 37. 30.* The mouth of the righteous will speake wisdom, for the law of God is in his heart, *Job 23. 12.* as the ground of turning to God, (saith *Eliphaz*) receive I pray thee the law at his mouth, and lay up his words in thine heart. Many performe good duties, that are moved thereto by feare of punishment, displeasure of man, feare of discredit, with a desire of praise, that they may be seene of men, as loath to sustaine damage in their outward estates: all these doe not render to God that new obedience that the Lord requireth; the Lord delights not in such sacrifices, the performers can have no assurance that herein they please God.

3
Quest.
Answ.
Marks:
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Psal. 118. 22.

Psal. 37. 30.

of. 2400 I

Second marke. That it carries a respective eye to all Gods Commandements, it doth not cast out any, and leaveth the rest, but all the knowne will of God, so far as the judgement is convinced, the heart endeavourth to practise, *Psal. 119.* I shall not be confounded when I have respect to all thy Commandements. *Zacharie* and *Elizabeth* walked in all the Commandements of God; *Heb. 13. 18.* wee trust wee have a good conscience in all things, desiring to live honestly. And great reason is there for this

Psalm 119.

Heb. 13. 18.

equall eye to be had to all Gods Commandements, since they all lay a bond upon the conscience; and the majesty of the Commander shines as well in the one as in another. Now that a man may the better examine his obedience, I will propound a five-fold difference of Gods Commandements, by which the heart of man is apt to deceive it selfe.

1 Cor. 6. 20.

Commandements are first, either such as concerne the outward man, as keeping the Sabbath, just and righteous dealing amongst men; or inward, as confidence in God, cleansing of the heart from evill thoughts. Now new obedience must equally respect both, 1 Cor. 6. 20. Glorific God in your bodies, and in your soules.

Secondly, they are either the greater Commandements, or such as are of lesse importance, as the speaking of a vaine word, idle mirth; Christian obedience must have an eye as well to the one as to the other, *Matth. 23. 23. these ought ye to have done, and not to have left the other undone.*

Matth. 7. 8. 14.

Thirdly, Commandements are diff. renced according to the two Tables: some concerning duties to God, others respecting duties to men. Accordingly who ever would have comfort in his obedience, must obey God in both, not strict in the one, loose in the other, *Isa. 58. 7. 8. and 14.* duties of the first and second Table are both enjoyned, not onely to keepe Gods Sabbath, humble thy selfe with fasting; but also the practise of mercy and justice among men.

Fourthly, the Commandements of God are either such as concerne our generall calling, as we are

are Christians, whereby we call upon God, heare his word, seeke the good of *Ierusalem*; or our personall calling (i.) that estate and condition of life wherein we are placed to serve God in serving of men, as to be a Magistrate, or Minister, a Master of a family, or servant. Now wee must obey God not onely in the duties of our generall calling, but also of our particular; that is, a professour must not onely be a hearer of Gods word, a receiver of the Sacraments, but he must looke, that he be a good governour of his family, to wife, children, and servants, *Iosuah 24.15. I and my house will serve the Lord.* *Ios. 24. 15.*

Fiftly, commandements of God either respect the common sinnes of mans nature, or the personall infirmities whereunto either by the temper of their bodies, place where they live, or persons with whom they live, men are more subject, then to others. This difference I ground, as also the praise of our obedience to God in it, on the 18. *Psalm. 18. 23.* *Psalm. 18. 23.* *I was upright also with him, and have kept mee from my wickednesse.* To conclude then, as wee desire to have comfort in our obedience, as a testimony that we are in the state of grace, wee must be carefull, that wee cast an equall respect to the whole revealed will of God.

Third marke. That new obedience, where it flowes from the seede of grace in the heart, is joyned with perseverance, continuance, holding out in the good wayes we walke in: so that howsoever there be through our weakenesse and Sathans malice, actual infirmities, yet there is alwaies an habitual

Pfal. 119. 112.
Pro. 23. 17.

Luke 1. 75.

bituall disposition of the heart for well-doing, *Pfal.* 119. 112. I have applyed my heart to fulfill thy statutes alway, even unto the end, *Pro.* 23. 17. Let thine heart be in the feare of the Lord continually, *Luke* 1. 75. Wee are redeemed out of the hands of our enemies, that wee should serve God in holinesse and righteousness all the daies of our life. New obedience must not be onely in a good mood, and then given over, but it must be steady, constant. Now we shall make tryall of the constancy of it. If we doe not lose our hold even when wee are provoked by many occasions and temptations unto evill, then to foibeare, and cleave close to the Lord, is an argument of the truth of our obedience, in regard of continuance. It is nothing to be chaste where wee have no allurements to unchastity; nothing to be meeke, when no injuries to dis temper us, nothing to be good among good, so are men that are starke naught: but to be good among evill, to be meeke in the midst of wrongs and injuries; to be chaste among unchaste provocations, that is the true meanes of discovery. Our temptation, sinne forbears us, not we it; and a Christian is no more for obedience, then he is in the day of temptation: if then he faint, it is because his strength is small, or nothing at all. *Noahs* renowne was, that he was righteous in that wicked age. *Lots* commendation, that hee was chaste in *Sodom*; *Iosephs* chastity for ever approved, for that it held out in the day of temptation; the *Philippians*, that they did shine as lights in the midst of a crooked and perverse generation, *Phil.* 2. 15.

Phil. 2. 15.

Secondly, tryall of our constancy. If wee hold out, not dismayed with the many discouragements that Sathan and wicked men shall cast in our wayes, *Heb. 10. 32. &c.* It was the glory of the obedience of those Christians, that they did undergoe many afflictions, losse of goods, content to be made a gazing stocke, and yet in all they clave close to their profession, knowing that they had in heaven a better, and an enduring substance, *so 2 Cor. 6. 8. Paul justifies his constancy in his Ministry, in that he went through good report, and evil report.* *Heb. 10. 32. &c.* *2 Cor. 6. 8.*

Thirdly, the constancy of our obedience is knowne, if, when all outward helps and furtherances are taken away, we keepe our integrity, perseverance in good duties. Many men make a faire shew while they are propped up with some good helpers, who afterwards fall away, as if they had never bene the men. The people served God all the daies of *Iosua*, and the Elders that had seene the great works of God that hee had done for *Israel*; but when he was dead, they corrupted their waies, *Iudg. 2. 18. 19. Iehosh* was to see to, a good King, *Iudg. 2. 18. 19.* while he was tutored by *Iehoiada* the high Priest; but after, when flatterers came in the roome of good *Iehoiada*, hee became a wicked Governour, *2 Chron. 24. 17.* So are there many wives good with good husbands, servants orderly, live within compasse with religious masters, children while backed with good Governours; but all these removed from them, they faile in the practise of those former duties wherein they have given good hope: so then by these notes we may discern our obedience,

ence, whether such as will deserve to be accounted as of a continuing nature that fades not, if being thus tryed it holds its owne.

4 Fourth marke. That this obedience is of a multiplying and growing nature; it doth not stand at a stay, but strives and gets strength: it is still pressing forward in consultation daily how it may prevaile against his owne corruptions, encrease in holinesse: for this growth the Apostle prayes, *Col. 1.9.* that they might increase in the acknowledging of God, so *2 Thes. 1.3, 4.* We give thanks, that your faith increaseth exceedingly, and the love of every one of you towards each other aboundeth, *Psal. 92. 13.* Such as be planted in the house of the Lord, shall flourish in the house of our God, they shall still bring forth fruit in their age, *Psal. 84. 7.* they are saide to goe from strength to strength, till they appeare before G O D in *Sion*. On the other side, such whose obedience is not sound, it decreaseth, withers away, comes in the end to nothing.

Col. 1.9.

2 Thes. 1.3, 4.

Psal. 92. 13.

Psa. 84. 7.

Thus far of the generall markes to try our obedience.

Now for the particular. These are some speciall workes of the spirit, which are honoured above others in this, that they are badges of the estate of grace. Among others, I select these.

Marker 1. To love a good man as hee is good, and beares the image of God; is such a part and branch of new obedience, as whereby a man may be assured, that the Lord hath marked him out to eternall life; for naturally wee hate all goodnesse, as that which is a secret condemner of

of us, and is opposite to our nature: so that when we love the Brethren for goodnesse sake, it is an argument that wee are crept out of our naturall estate, *1 Iohn 3. 14. Wee know that we are translated from death unto life, because we love the brethren; hee that loveth not his brother, abideth in death, 1 Iohn 4. 7. Beloved, let us love one another, for love cometh of God, and every one that loveth, is borne of God, and knoweth God, 1 Iohn 5. 1. Every one that loveth him that begate, loveth him also that is begotten of him.*

1 Iohn 3. 14.

1 Iohn 4. 7.

1 Iohn 5. 1.

Now lest our hearts deceive us, wee must be wise to try, whether wee love good men for the goodnesse that is in them, or for some carnall respects; as either for that there is an agreement and similitude betwixt our naturall inclinations, or for some civill qualities, naturall dexterities that wee observe in them, as pleasing to us, or for their bounty to us, or for their outward greatnesse in the world. Observe therefore thy selfe, whether thou love goodnesse, where it is stripped of all these fleshly respects.

Secondly, consider whether thy love be diminished or increased, according as thou seest the worke of grace, to receive either abatement or increase.

Thirdly, whether thou dost dislike, and takest no content in such men as have no seed of grace in them, though otherwise furnished with many outward pleasing conditions.

Marke 2. Meekenesse of spirit, whereby wee can beare injuries and wrongs, without desire of revenge; can forbear and forgive, as Christ forgave us, *Col. 3. 12. As the elect of God, put on meeknesse,*

Mat. 6. 14.

nesse, long suffering, forbearing and forgiving one another, if any man have a quarrell against another, even as Christ forgave you, so also doe yee, *Matth. 6. 14.* If you forgive men their trespasses, your heavenly Father will also forgive you.

Isa. 58. 10.

Marke 5. A mercifull affection to those that be in misery, doth argue a man to be in the state of grace by new obedience, *Isa. 58. 10.* If thou poure out thy soule to the hungry, and refresh the troubled soule, then shall thy light rise in obscurity, and thy darknesse be as the noone day, *Mat. 5. 7.* Blessed are the mercifull, for they shall obtaine mercy, *Pam. 3. 17.* The wisdom that is from above, is knowne by this, that it is full of mercy, *Philemon verse 7.* Wee have great joy and consolation in thy love, because the bowels of the Saints are refreshed by thee, brother, *1 Iohn 3. 17.* Who so hath this worlds good, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

Mat. 5. 7.

1an. 3. 17.

Phil. 7.

1 Iohn 3. 17.

Use.

This serves to discover sundry persons in the practise of new obedience, whose obedience is not approved of God: as first, such as are set on worke in the good they doe, by outward respects, as fear, favour, and praise of men.

Secondly, such as obey God in sundry good duties, but reserve some speciall finnes, wherein they live and lye, dealing here as *Saul* did in the spoile of *Amalek*, who destroyed all the vile things that were nought worth, but the best things he spared: so many men cast out of their conversation many finnes it may be that are of little account with them, and yet reserve the chiefe finnes; this partiall obedience is not sound.

Thirdly,

Thirdly, Such as will be in good wayes for a time only, and then returne to the vomit of their finnes.

Fourthly, Such in whom there is no increase, and growth in the worke of grace, who are as *dwarfs* in the course of Christianity.

Fifthly, Such as have not hearts replenished with a love of the brethren, a holy meeknesse of spirit, a Christian compassion in respect of other mens infirmities and miseries, all these are discovered from hence to be unsound in the grate of new obedience.

A generall use for exhortation, That considering the necessity of the duty, the means of tryall that have been discovered, as also the discovery of the false harbours wherein Christians are apt to deceive themselves, all such as have any thoughts of their salvation, would addresse themselves to an exact and diligent enquiry, how the case is with them; whether they be naturall men, or such as are begotten againe to a lively hope. And for the whetting of the dull and slow spirits of men to this businesse, let us consider

Motives.

First, that we can never have any sound rejoycing, till we have made this point sure, all sound comfort doth spring from this, that we are escaped the state of damnation, and are assured that we are come into the glorious liberty of the sons of God, *Luke 10. 20. Rejoyce because your names are written in heaven, Gal. 6. 4. We must prove our selves, before we have any rejoycing in our selves.* How wavering is the joy of carnall men; how is

Luke 10. 20.
Galat. 6. 4.

the end thereof heavinesse: how suddenly is their mirth turned into mourning, when they doe but thinke of their estates, as they remaine in the gall of birternesse, as not being assured of Gods favour. Whereas the assurance of the welfare of our spirituall estates, in that the Lord loves us, that we know that our Redeemer liveth; this shall be of force to make us to lift up our heads with comfort in the midst of a sea of sorrowes, as it did hol-

Iob 19.25:

2

Eph. 5.6.

Gal. 6.7.

1 Cor. 6.9.

1 Cor. 15.33.

Math. 13.3:

Math. 7.26.

ly *Iob, Iob 19.25.* Secondly, Wee must be so much the more in tryall, as wee are more subject to bee deceived. How often doth the Scripture call upon us, not to be deceived; *Ephes. 5. 6. Let no man deceive you with vaine words; Gal. 6. 7. Be not deceived; they that sow to the flesh, shall of the flesh reape corruption; 1 Cor. 6. 9. Be not deceived, neither fornicators, &c. shall inherit the kingdome of heaven; 1 Cor. 15. 33. Be not deceived, evill words corrupt good manners.* Now our easinesse to bee misled in judging our estates appeareth first, in that there are infinite many by wayes by which men may miscarry, *Math. 13. 3. &c.* There are three errors in the hearing of the word, why may wee not bee deceived by one of them?

1. Secondly, In regard of the similitude to the state of grace; they seeme almost all one, these by wayes are spun with so even a thread, as that a man, till he seriously try, cannot know the difference, *Math. 7. 26.* The house built upon the sands makes as faire a shew as that built upon the rocke, glisters as gloriously in a sun-shiny day, no difference to be discerned.

Thirdly;

Thirdly, In respect of our owne selfe love; which blindes our judgements; this would perswade us that the least appearance of grace is grace it selfe, that every outward performance of a good duty is the fulfilling of the law; as in the young man, *Matth. 19. 20.* seeing therefore we are exposed to so many wayes of seducements, so easily surprized by an error in our wills, wee must be the more diligent in the tryall.

Matth. 19. 20.

Thirdly, Consider the irrecoverable and remediless danger if we mistake, and be not upon a sure ground; we erre, and erre to destruction; other errors may bee helped by an after-wisdom, this is irrecoverable; other mistakes may endanger or endamage us, but not undo us; this carries with it the destruction of soule and body for ever, *Matth. 7. 23.* Such as counted themselves jolly fellows while they lived, they thought themselves great professors; yet being deceived in this kind, the reward of their error is, *I know you not, depart from me.* If a man lay all his estate on a purchase, he will looke that the title be good, examine his evidences, advise with his learned counsell, and all for that, if it should prove naught, he is utterly overthrowne. Why are we not as wise for our soules? that seeing our whole estate of future happines depends upon the truth of grace wrought in this life in our hearts, we be carefull to sift, and examine our selves?

Matth. 7. 23.

Fourthly, Consider that in our naturall wisdom, (which in all things in this life will not trust to any thing but what we have tryed) a man usually will not use a weapon to fight withall, but

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he will try it, not willingly take a piece of mony, but try it; not entertaine a servant, but try him; nothing almost that we deale withall, but we desire tryall; and yet how is it, that we can rest in a faith, a repentance, and never try them? examine them according to those rules that the Scripture hath given in that kinde, shall we be so scrupulous in the gew-gawes of this life, and for the heavenly graces of the spirit not make the same inquiry?

Fifthly, Is it not a maine end of that time which the Lord allowes us here, that we should gaine the assurance of another life? possesse our soules with a sound faith, godly sorrow, true change, sincere obedience? doe we not then misse of the maine end of our life, when we rest in the counterfeite appearance of these graces?

Let us therefore in the name of the Lord be exhorted, that in the consideration of these premises, wee doe carefully set apart some so-

lemne times, when we may use our

best endeavours to prove our

selves whether we be

in the faith.

The

THE
PRIVILEGE OF
ADOPTION,

And
Tryall thereof by REGENERATION.

John 1. 12, 13.

*But as many as received him, to them gave hee
power to become the sons of God, even to
them that believe on his Name.
Which were borne, not of bloud, nor of the will
of the flesh, nor of the will of man, but of God.*



The blessed Evangelist
Saint John in the entrance
into this Gospell discour-
se of the admirable my-
stery of mans Redemp-
tion describes first, the Au-
thor of it, *Christ the Son
of God*, and that accor-
ding to his two-fold Nature.

The Christians Lesson.

1. His deity or God head in the first verse, which was from all eternity.

2. His Humanity or Man head in the 14. ver. in time assumed unto him. Secondly, in the midst betweene both hee describes the benefit which hereby redounds to all the faithfull, partly by their adoption in the 12. verse partly by their Regeneration in the 13. verse. For the former there is,

First, The persons to whom this benefit doth accrew; and they are such as entertaine *Christ* not outwardly, but inwardly; not into their houses, but into their hearts.

2. He shewes what manner of entertainment it must bee; not corporall but spirituall, by trusting in *Christ*, or believing in his name, which are in effect both one.

For the other, the benefit it selfe that doth accrue unto them, that is described.

1. In generall, it is a privilege or prerogative. More particularly, they are said to be the adopted sons of God.

Now, because this Adoption may be hid with God, and so may not be knowne unto themselves who are adopted. There follows therefore here upon a reall change in them, which change is described in the 13. verse partly by the manner of it, that is a new calling moulding presence of the Spirit, and partly by the manner, or instrument whereby it is wrought, said to be

First, Negatively, not a bloody or fleshly breeding according to naturall concupiscence, as it is

of Selfe tryall.

in part described, *Ezechiel 16* *John 1*

Secondly, Positively, or affirmatively, that is, of the spirit; as our Saviour saith, unless a man be borne againe of water, and of the *Holy Ghost*, he cannot enter into the kingdome of God; *John 3. 5.* yea the words of Peter may bee a comment on my Text; *1 Peter 1. 13.* where he saith, *being borne a new not of corruptible seed, but of incorruptible,* by the word of God, which liveth and abideth for ever; And so much for the summe or substance of these words, with their severall branches.

John 3. 5.

1 Peter 1. 13.

Not to stand upon the nature of faith at this time, (because wee have had occasion to speake of it formerly, and may likewise have hereafter) as also to passe by divers instructions that may be from hence observed; I will pitch only at this time upon two, which the Evangelist mainly intends in this place.

First, That all the faithfull are the adopted children of God.

Secondly, None are the children of God by adoption, but only such as are so by Regeneration. The former being the summe of the 12. ver. the latter of the 13. ver.

Doct. 1. *All the faithfull are the adopted children of God.*

There are saith one (who goes under the name of *Gregory Nazianzene*) three sorts of sonnes of God.

1. By Generation.

2. By Creation.

3. By Adoption.

1. By Generation, and so is Christ alone.

B b a

2. By

The Christians Lesson

1. His deity, or God head in the first verse, which was from all eternity.

2. His Humanity, or Man head in the 14. ver. in time assumed unto him. Secondly, in the midst betweene both hee describes the benefit which hereby redounds to all the faithfull, partly by their adoption, in the 12. verse, partly by their Regeneration, in the 13. verse. For the former there is,

First, The persons to whom this benefit doth accrew; and they are such as entertaine *Christ* not outwardly, but inwardly; not into their houses, but into their hearts.

2. He shewes what manner of entertainment it must bee; not corporall but spirituall, by trusting in *Christ*, or believing in his name, which are in effect both one.

For the other, the benefit it selfe that doth accrue unto them, that is described

1. In generall, it is a privilege or prerogative to you hold to son, and so ever did which were borne of blood.

2. More particularly, they are said to be the adopted sons of God.

Now because this Adoption may be hid with God, and so may not be knowne unto them selves who are adopted; There followeth therefore here upon a reall change in them, which change is described in the 13. verse, partly by the manner of it, that is a new calling, moulding, and fashioning.

And partly by the Agent, or cause whereby it is wrought, said to be the word of life.

First, Negatively, not a bloody or fleshly breeding according to the fleshly concupiscence, as it is

John 3.5.

1 Pet. 1. 23.

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2. By

Luke 3.
Iob 1. 6.
Gal. 3. 26.

2. By Creation, for *Adam*, Luke 3. and the
Angels, Job 1. 6.

3. By Adoption, and so are all the faithfull;
Gal. 3. 26.

1. 2. 1. 1. 1.

This point will more fully appear, if we con-
sider the ground and end of our Adoption.

1. 2. 1. 1. 1.

First, The ground of it, which is our union to
Christ the naturall Sonne of God. We are alive,
saith the Apostle, *in God in Jesus Christ our Lord*,

Rom. 6. 11.
Rom. 11. 23.
1 Cor. 12. 27.

*Rom. 6. 11. Being grafted in him, Rom. 11. 23. and
so we become one with Christ, 1 Cor. 12. 27. was there-
fore a sicke taken out of one stock, and so inocu-
lated into another, or as a child taken out of one
family and translated into another, even so we are
taken out of the household of Satan, and inserted
into the family of God; yea into the mysticall
body of Christ, for the head and the body make
but one Christ, Gal. 3. 16. he saith not to the seeds,
as speaking of many, but unto thy seed, as of one,
which is Christ, and so he and the faithfull make
but one Christ, 1 Cor. 12. 12. This was the end of
his Incarnation, to make us the sons of God. The
Son of God became the sonne of man, that wee
sons of men might become the sons of God, Gal.*

Gal. 3. 16.

1 Cor. 12. 12.

Gal. 4. 4, 5.

4. 4. 5. Secondly, Consider we the end of our Adop-
tion, that we might have a right and interest unto
our heavenly inheritance.

The end of *Christ's* Incarnation is our adoption;
and the end of our Adoption is our right and title
to that inheritance without the which wee could
not have had it, that therefore which is called
Adoption, *Rom. 8. 15. is called the earnest of our in-
heritance,*

Rom. 8. 15.

heritance, *Ephes. 1. 14.* Yea the inheritance it selfe *Eph. 1. 14.*
is called by the name of Adoption, as *Piscator* ob-
serves, *Rom. 8. 23.* for our iustification restored *Rom. 8. 23.*
to us is no more then *Adam* had before his fall.
But our Adoption advanceth us to an higher estate
which *Adam* never had, nor (for ought we know)
had never promised him before his fall.

We passe now to the second point.

Doct. 2. That none are the children of God
by Adoption, but such as are so by Regeneration.
There are (saith *Augustine*) three sorts of a-
dopted sons.

1. There are (saies he) sons of God in our ac-
count, which are not so in Gods, *Gen. 6. 1.* The *Genesis 6. 1.*
sons of God saw the daughters of men that they
were faire, and so are all false and counterfeite
Christians, which are Christians in name and title
only, not in deed and truth, they are so in shadow
and outward semblance, and profession, and yet
but a counterfeite generation; a bastardly brood.

Secondly, There are some that are sonnes in
regard of God, but not in regard of us; nor may
so bee in regard of their owne esteeme neither;
and so are all the elect as yet uncalled and ungath-
tered together, as the Evangelist speakes, *John 11. 52.* they are for all that (as *Augustine* sayes) in
their fathers role, and predestinated to be adopted
through *Jesus Christ* unto himselfe, according to
the purpose of his will, *Eph. 1. 6.* as a man may *Eph. 1. 6.*
purpose to adopt one, and set him in his will,
though it be a long time ere it be knowne to the
party so adopted.

3. There are sonnes of God really, that are al-

ready received into the family of God, and actually incorporated into the body of Christ; the former shall be, but these are so already, these are adopted, and regenerated also, and the son ship both by adoption and regeneration, we shall find conjoynded, *Rom. 8. 10, 11.* where also hee makes one to argue the other.

This point also will appeare more evidently, if we consider, as before the ground and end of our Regeneration.

I. The ground of our Regeneration (as before of our Adoption) is our union with Christ our head, and this is wrought by faith on our part, and by the spirit on Gods part. First, I say, by faith on our part, which is a most holy faith, *Jude ver. 20.* the difference is from the faith of reprobates, *Tit. 1. 1.* and from the faith of devils, *1am. 2. 19.* the one being holy, the other unholy. This faith of Gods Elect purifieth the heart, *Acts 15. 9.* and *Act. 26. 18.* Hereby Christ dwells in our hearts, *Ephes. 3. 17.* and where he dwelloth there he moulds fashions, frames, and renues the heart, there he makes a new Creature, yea I may say, a new Christ. My little children, of whom I travel in birth again, until Christ be formed in you, saith the Apostle, *Gal. 4. 19.*

II. Secondly, by the spirit on Gods part, he that is joynded unto the Lord is one spirit, *1 Cor. 6. 17.* By which spirit he hmits and fastens us to Christ, *Gal. 2. 20.* I live, as the soule in the body; yet not I, but Christ liveth in me, and the life that I now live in the flesh, I live by faith in the sonne of God. And marke what the Apostle saith excellently to this purpose, *Rom. 8. 10, 11.* *We are not in the flesh, but in the spirit*

Rom. 8. 10, 11.

Jude 20.

Tit. 1. 1.

1am. 2. 19.

Acts 15. 9.

Acts 26. 18.

Eph. 3. 17.

Gal. 4. 19.

1 Cor. 6. 17.

Gal. 2. 20.

Rom. 8. 10, 11.

spirit because the spirit of God dwelleth in you, and
verse 10. If Christ be in you, the body is dead because
of sinne, but the spirit is life for righteousness sake,
and ver. 11. If the spirit of him that raised up Jesus
from the dead dwell in you, he that raised up Christ
from the dead, shall also quicken your mortall bodies,
because of his spirit that dwelleth in you. This is
that seed of God, which whosoever hath abiding
in him hath the power of sinne quelled and sub-
dued in him, 1 Iohn 3. 9. And unlesse yee be borne
again by water, and the Holy Ghost, ye shall not see
God, Iohn 3. 5. Ye cannot enter into the kingdom of
God.

The second thing that confirms the point is
the end of our Regeneration. As the end of our Ad-
option is to give us a right and title to our heavenly
inheritance, so the end of this is to prepare and
fit us for the same. For unlesse we become new
Creatures, that place is not for us; that is a pure
and an holy place, into which no unclean thing
must enter, Revel. 21. 27. If some beggarly rascal
were taken up to attend upon some great man
(much more if to be the adopted son to a Prince)
he must be stripped of all his ragges, and washed and
purified, and even (if it could be) have a new heart
put in to him too; as Saul had, 1 Sam. 10. 9. and
as Rehoboam took Aijah, and set him to be ruler
over the people, and for that purpose instructed
him, that so he might demean himselfe accordi-
ng to that place whereunto he was advanced, so which
we (wretched and forlorne creatures) are admit-
ted not to be attendants only, but to be the sons
and heyres of the King of heaven, we should be
stript

Eph. 4. 23, 24.

Acts 26. 18.

Heb. 12. 14.

John 3. 3.

stript of our naturall defilements, and rid of our filthinesse; put off the old man, Ephes. 4. 23. 24. that so we may be fit to live with them, which are holy, as Acts 26. 18. To have an inheritance among them that are sanctified, without holinesse no man shall see God, sayes the Apostle, Heb. 12. 14. and except wee be borne againe, saith our Saviour, John 3. 3. We cannot see the kingdome of God; if wee cannot see God, or his kingdome without holinesse, much lesse can we enter into it, and so we see the second point also proved.

Use.

1 John 3. 1.

1 Sam. 18. 23.

The Use whereof serves first to informe us of the great digniry, the honourable estate, the wonderfull excellency of every true believer, of every member of *Christ*; so great and so high, that the Apostle speaks not of it without admiration, 1 John 3. 1. Behold what love the Father hath shewed us in that we are called the *sonnes of God*. And indeed, it is a wonder, that we can thinke of it without wondering. When it was told *David* that he might be the Kings sonne in law, what (sayes *David*) thinke you it a small matter to be the sonne in law to a King? 1 Sam. 18. 23. How can we then thinke it a small thing to be not a sonne in law, but an heire, not to a mortall, but to an immortall King, the King of Kings? How can wee but deeme it a speciall and unconceivable favour for us vile, wretched, wicked, and miserable sinners, dust and ashes, filly wormes, vessels of wrath, and vassals of Sathan, to be preferred to so great a dignity, as to be sonnes and heyres apparent unto the kingdom of God!

Consider it, I beseech you, by some degree.

It is no small matter to be an Attendant unto a Prince, or to some great man under the Prince, as it is said of the prudent, *He shall stand before Princes*; and the *Queene of Sheba* accounted *Solomons* servants happy that stood before him, *2 Chr. 9. 7.* But how much greater an honour is it to be servant to Almighty God? Which title not only the Apostle *Paul* took unto himselfe, and stiled himselfe by in the beginning of sundry his Epistles, but also the blessed Psalmist entitles the *18. 36.* and divers other Psalmes, *A Psalm of David the servant of the Lord*; as a matter of excellent dignity; as *Theodosius* thought it a greater honour to be the servant of God, then to be Governour of the people of God.

But yet a greater honour is it to be the Kings friend, as *Zabud* is tearmed, *1 Kings 4. 5.* but not onely *Abraham* is called the friend of God, *James 2. 23.* (taken out of *2 Chron. 20. 7.* and *Isa. 41. 8.*) but also all the faithfull, the sonnes of *Abraham*, *John 15. 14, 15.* *We are my friends, if ye doe what I command you.*

But yet further, because the servant abides not in the house for ever, *John 8. 35.* but the sonne abides for ever; thou art alwayes with me, and all that I have is thine; as he speaks in the parable, *Luke 15.* even this high priviledge we have also by our adoption, as the Apostle saith, *Gal. 4. 7.* *Wherefore thou art no more a servant, but a sonne:* and what followes thereupon? Now if thou be a sonne, thou art also the heire of God; through Christ, *Rom. 8. 17.* If we be sonnes, then are we also heyres, even the heyres of God, and heyres

Revel. 21. 7.
Heb. 1. 2.

1 Cor. 3. 2, 23.

1 Cor. 3. 2, 23.

2 Chron. 11. 22

Revel. 1. 6.

Luk. 12. 32.

Matth. 25. 34.

1 Cor. 3. 2, 23.

1 Cor. 3. 2, 23.

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annexed to Christ. And therefore as Christ is heire
of all things, Heb. 1. 2. so also are we, Revel. 21. 7.
for whether they bee things present, or things to come,
all are yours, and ye Christs, and Christ Gods, 1 Cor.
3. 2, 23. It is not with God as with great men,
Abraham could make but one son for his heire; And
Isaac only might succede Solomon in the
kingdome, 2 Chron. 11. 22. But Christ hath made
us (even all that are regenerate) Kings and Priests
to God his Father, Revel. 1. 6. God will give a
crowne, a kingdome, unto every one of his chil-
dren. There is not little slacke for us to your fathers good
pleasure to win you a kingdome, Luk. 12. 32. and Come
ye blessed of my Father, receive the kingdome prepa-
red for you from the beginning of the world, Matth.
25. 34. This is the first use, to set forth the great
dignity wherunto the faithfull are advanced; so
great, as greater cannot be conceived.

The which then in the second place should stir
us up to receive, and embrace Iesus Christ, by a
true and lively faith offered unto us in the word of
God, the Gospell of salvation. We see how rea-
dy men are to creepe and insinuate themselves in-
to great mens favours where they have some hope
to get somewhat by them; especially if hee be a
rich man that is without posterity. But here is an
inheritance beyond all in the world, and yet how
few labour and strive for it! we should then check
our selves for our backwardnesse; and labour for
a true and a lively faith, whereby wee may be-
come the adopted sons of God. And so should
wee bee as careful of our children, not onely to
bring them unto baptism, but that they may have
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the fruit and effect of it; to labour to unite them
as to the polnick body of Christ, so unto his my-
sticall body; not to teach them (as most Parents
do) civilly only, but christianly too.

III But may some say, 579 All this exhortation is
needlesse, and might well have beene spared, for
we are the sons of God already, and so have right
unto the heavenly inheritance.

Only could wish, it were so. But there are many
so called, and conceived so to be by us, which ne-
vertheless are not so with God.

It stands us in hand therefore (and so to passe to
a third use) to try our selves; and examine our
Adoption by our Regeneration, for unless thou
art regenerated, thou canst have no assurance, or
knowledge of thy Adoption.

But how then may we know that we are regene-
rated?

I answer, by the nature of it, it is a breeding, now
breeding is a producing of a living entire crea-
ture, resembling the party by whom it is produ-
ced. For in every naturall birth there are these
four things.

1. A producing of a new creature. Now it is a
rule in Philosophy, that the generation of one is
the corruption of another. So in the spirituall
birth, the old man must be put off, before the new
be put on, Rom. 6. There must be a death unto sinne Rom. 6.
and there can be a life of Grace. a dying to sinne be-
fore a living to God; as the seed cast into the earth
must dye, ere it can quicken, 1 Cor. 15. Vnlesse 1 Cor. 15.
therefore we finde in our selves that sin is not only
curbed and restrained, but even quelled and killed,

Object.

Sol.

Use 3.

Quest.

Ans.

wce are not as yet borne a new w^o.

Eph. 2. 5.

Ezek. 36. 26.

A. 10

2. Breeding is of some living thing; so in the spirituall birth, Ephes. 2. 5. *Thou hast bee quickned which were dead in trespasses and finnes, Ezek. 36. 26.*

A new heart will I give unto you, and there will be an alteration and change in a man when hee is once regenerated; a new joy, new love, new feare, new desires; and the Sabbaths of God, which formerly were wearisome and burthensome unto him, are now delightfome; and so of the rest. In a word, he will love what before he loathed, and loath what before he loved.

Eph. 4. 22.

3. Breeding is a producing of an entire body; children have at the first not a rude masse, but an organically body, all the parts and lineaments of a man. So it is in this spirituall breeding likewise; put on the new man, Eph. 4. 22. when men therefore shall seeme to be renewed in some part alone, and not in the rest, they are not regenerate, they are not borne again, if they deny themselves in some lust, and not in others, so long as they live in any not controverted, but confessed sin.

Rom. 8. 29.

1 Cor. 15.

4. Breeding must be the producing of a Creature after the image of the party producing; every living creature begets his like; a sheepe brings not forth a wolfe, nor a Pigeon hatch a Kite. Even so God begetteth not young devils, but saints like himselfe. Those whom he foreknew, he predestinated to be like unto the Image of his sonne, Rom. 8. 29. But now if God be pure, and thou a professed Impuritan (as I may say) one to whom the very name of purity is reproachfull, if God be holy, mercifull, humble, and thou beest unholy,

unholy, cruell, proud, thou mayest assuredly hereby know, thou art not as yet regenerate; and so consequently canst have no assurance of thy adoption.

But if upon strict examination, thou canst finde thy selfe regenerate, then in the next place learne thy duty; for every honour hath a burden attending upon it; This duty is described by the Apostle Peter, 1 Peter 1. 14. *as obedient children, not fashioning your selves according to your former lust in your ignorance; verse 15. but as he which calleth you is holy, so bee yee holy in all manner of conversation; verse 17. and if ye call God father, who without respect of persons judgeth every mans work, passe the time of your sojourning here in feare.*

First therefore, art thou called to be a sonne? then this estate requireth other manners, thou must behave thy selfe as a sonne; that is, thou must abdicate and abandon all bad company, all thy former sinnes and lusts, never to resume, or take them into thy practise againe.

It had beene a shame for *Saul* after he was made King to follow his fathers Asses; it had beene a shame for *David* after he was made King, to follow the *Emes* with young, as before *Psalm 78. 71.* It had beene a shame also for *Agathocles* a Potters sonne, to bee raking in the dirt and mire, when he was a King. In like manner must it needs be a shame for us, who are heyres apparent to the kingdome of heaven, to bee groveling among things of this life with others; but as we are partakers of that heavenly calling, *Heb. 3. 1. So should we have our conversation in Heaven. Phil. 2. 30.*

2 Secondly, Thou must be an obedient son; because thou art a son thou must not therefore think thy self exempted from duty; It is true indeed, the Apostle saith, wherefore, thou art no more a servant, but a sonne, *Gal. 4. 7.* but that frees us not from Gods service, and from our obedience unto him; as many would take occasion by these words likewise of the Apostle, *1 Cor. 7. 23.* *I see are bought with a price, be not yetherfore the servants of men: in shake off all bondage and service to man;* whereas on the contrary it is to be understood, that because now they are professed Christians, being redeemed and bought by *Christ*, they should now serve men, not as the heathen did, but as the children of God; in singleness of heart as unto *Christ*, *Ephes. 6. 5.* Even so should wee serve God now professing to bee his children, in a more free and honourable manner then heretofore, not for feare of the whip, or for hope of wages, but for love, the love of *Christ* constraineth us, *2 Cor. 5. 14.* It stands us upon now therefore to be more circumspect over our selves, and more careful of our courses, then ever heretofore we have beene, that ye might walke worthy of the Lord, saith the Apostle, and please him in all things being fruitfull in every good work, and increasing in the knowledge of God, and giving thanks to the father who hath made us meet to be partakers of the inheritance of the saints in light, *Col. 1. 10, 12.* If wee be sonnes, then must our light so shine before men, that they seeing our good works may glorifie our Father which is in heaven, *Matth. 5. 16.* There is a good speech of *Nathan*, *1 Kings 1. 33.* If thou art a slave, then serve God for feare,

fear of the whip, if an hireling, then for hire: but if a son, then for love; more affectionately, diligently, lovingly, cheerefully, and freely, then ever heretofore.

The last use then, (for I am inforced to cut off many things) is for consolation, and encouragement against any misery that can befall us.

First, Here is comfort against the sight and sense of our own unworthinesse; if a man were to expect heaven by way of merit, indeed (as the Papists teach and maintaine) then should our hope be little enough of ever coming there. But our hope is grounded on the promise of God; for ye are all one in Christ Iesus, and if ye be Christs, then

are ye *Abrahams seed, and heyres by promise, Gal. Gal. 3. 29.*

What if a rich man will take up a rogue, and make him his heyre; who can hinder him? or what if a Prince (that hath power to dispose of his crown) should bestow it upon a Peasant, where he lists, what shall let him? so what if it pleaseth God to take mee and thee, and bestow upon us meere of his owne good will, a crowne of life, an heavenly inheritance? who shall hinder him? though it were presumption in any to have moved God in it, unlesse God should meere upon his owne free love and good will have offered it.

Secondly, Here is comfort against outward poverty; it cannot hinder, or keepe us from heaven. God hath chosen the poore of this world to be rich in faith, and heyres of eternall glory, *James 2. 5. and James 2. 5. blessed be ye poore, for yours is the kingdome of heaven, Luke 6. 20. Matth. 5. 3. who would thinke much to live in a poore and low meane estate for a while,*

Gen. 45.20.

Heb. 10.34.

3

1 Ioh. 3.1.

a while, if hee knowes hee shall soone come to a rich and wealthy estate, especially if hee knowes he shall be advanced to a kingdom: as *Ioseph* therefore was bid to tell his brethren, that they should not regard their stuffe, for the best of all the land of *Egypt* was theirs, *Genesis* 45.20. So all the want and povertry which the faithfull suffer should no whit dismay them; when their thoughts are set upon their heavenly inheritance. This made the faithfull suffer with joy the losse of their goods, knowing that in heaven they had a better and an enduring substance, *Heb.* 10.34.

Thirdly, Here is comfort against contempt of worldlings, who know not the dignity which the godly have in being Gods children; nor the account which God makes of them. Behold, saith the Apostle, what great love the father hath shewed upon us that we should be called the sonnes of God! but this the world knoweth not. Will a great man be troubled if a beggar scornes him? what if base wretches (for they are no better) should contemne and despise Gods children, what need they care? when our King went into Spaine disguised, was he troubled (thinke ye) because he was not respected according to his worth by those amongst whom he came? No surely; he knew that when he returned he should find royall entertainment with his father. In like manner the faithfull need not be troubled for that the men of the world set so light by them, seeing God hath them in so high account and estimation; and seeing a time shall come when those persons, by whom they are so undervalued now, shall bee trodden

trdden under their feet, as the Prophet speaks,

Mal. 4. 3.

Mal. 4. 3.

Fourthly, Here is comfort against feare of want; they may be sure God will provide for them.

Matth. 7. 7, 8, 9. Which of you having a child that shall aske you bread,

Matth. 7. 9, 10.

will ye give him a stone? or if he aske a fish, will ye give him a serpent?

If ye that are evil know how to give good things unto your children that aske you, how much more will your Father which is in heaven give good things to them that aske him?

Matth. 2. 6.

As he said by Hierakiah, The King my Master can deny you nothing. So in Matth. 6. 26.

Consider the fowles of the aire, for they sow not, neither doe they reape, nor gather into barnes, yet your heavenly Father feedeth them: are not ye much better than they?

He is but their Creatour, he is your Father. Will any man be so unnaturall, as to feed his hawkes and hounds, and suffer his children to want food?

And will God our heavenly Father take care (thinke you) for crows and ravens, and suffer his children to want?

But how comes it to passe then, that sometimes they doe want?

Quest.

Do not thou thy selfe compell thy children to fast, when as thou knowest meat would hurt them?

Ans.

If God should see any outward and temporall good thing to be good for them, they should be sure to have it, and whensoever he withholdeth it from them, he foresees, that by their enjoying it, the more hurt would redound unto them; otherwise (saith Augustine)

he that will graunt a crowne will he deny a drunke? Beare not little flocke, Luke 12. 32. It

is

is as easie a matter for God to bestow upon us all the wealth in the world, as for us to bestow a crumbe upon a beggar.

5. Fifthly, here is comfort against those infirmities and weakneses that hang upon us while we live here; we may be sure our Father will beare with them; as a father hath pity on his children, so will the Lord have compassion on them that feare him. *Psal. 103. 13.* I will spare them as a man spareth his owne sonne that serveth him. *Mal. 3. 17.* A small thing, we know, done by a sonne is more acceptable then a great deale done by a servant; a man respects his weake childe that cannot get his bread; as much as him that can earne his owne living: Will fathers thrust their children out of doores becaule they are not able to help themselves? No they will the more tender them, and beare with them. In like manner our heavenly Father makes account of his weakest children notwithstanding their manifold infirmities.

6. Sixthly, Here is comfort against afflictions. Can a woman forget the sonne of her wombe? (Sion thought that God had forgotten her) though she should, yet will not I forget thee, *Isa. 49. 14, 15.* he will lay at no time more upon us then we are able to beare, *1 Cor. 10. 13.*

7. Seventhly, Here is comfort against persecutions, wrongs, and injuries offered them by the wicked; for God will be sure to right them, he will be unto them a wall of fire; and he that toucheth them, toucheth the apple of his eye, *Zach. 2. 5, 8.* Men are commonly as chary of their children

dren as of themselves, and had rather many times suffer wrong then their children shou'd. So sayes the Psalmist, *Psal. 2. Kisse the Sonne lest he be angry*; take heed how ye offer any indignity to Gods Sonne; and what is there said of Christ, is true of all the co-heires with Christ; whosoever shall offer the least injury unto them, shall be sure to smart for it. It were better for him to have a milstone hanged about his necke, and he cast into the sea, then to offend one of Gods little ones, *Mat. 18. 6. For he that redeemed them is mighty.* Psal. 2. Matth. 18. 6.

Eightly, Here is comfort against perils, dangers, and distresses, for God will guard such as be his. They that trust in him shall be as mount Sion, that cannot be removed, *Psal. 125. 1. The Angel of the Lord is about those that feare him, to guard them and keepe them continually.* Psal. 125. 1. Nay mark that famous place in *Esay, Isa. 43. 1, 2.* Thus saith the Lord, feare not, for I have redeemed thee; when thou goest thorow the water, I will be with thee, that the waves drowne thee not, that the billowes swallow thee not up: and when thou goest thorow the fire, thou shalt not be burnt, neither shall the flame kindle upon thee. Let afflictions, let perils like the raging seas fall upon thee, let dangers fiery and fearefull overtake thee; here is comfort against the worst, God will be with thee. He will never leave thee, nor forsake thee.

FINIS.

Mary R. [illegible]

Samuel Morgan

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that we have
granted unto
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John

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Samuel

